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The Conservative Revolution in China

by

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Burmese Films

by

ON PE

Tropical Medicine Today

by

Major W. P. EVANS

Devaluation in the Far East

by

V. WOLPERT

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EASTERN WORLD

Believing in the freedom of the press, this journal represents a forum where articles containing many different, and often controversial, opinions are being published. They do not necessarily express the views or policy of the paper.

AFTER CANTON

The capture of Canton does not only complete the major pattern of the Communist victory in China, but it provides them with a lifeline of trade with the outside world, thus reducing the Nationalist blockade to slightly more than nuisance value. The political significance of the conquest is clear: Chiang Kai-shek's foothold on the mainland is now limited to the south-western provinces and to Szechuan in the West, but he commands neither the military strength nor the popular support to defend it for long. Indeed, his best army, a force of about 200,000 under General Pai Chung-hsi, is now cut off and has retired to Kwangsi, where it must expect the onslaught from the North by the troops under Generals Liu Po-cheng and Chen Yi, and from the East by the forces which are now in Kwangtung. In isolated Szechuan there are a further 300,000 Nationalist troops with low morale and a high record of defeat. In the face of the military events during the last few months, these remaining operations can be considered as "mopping-up" actions and after their conclusion the Communists will control the mainland of China to the borders of Tibet, which, if they choose to take it, will be able to offer little resistance. Formosa is another matter and may well represent a stalemate. The possibility of a "counter-offensive" from the island where Chiang Kai-shek, together with the Chinese treasury and the cream of the Nationalist army are extremely remote. On the other hand, it may prove difficult for the Communists to muster sufficient ships and aircraft for an attack on the island. Their safest

plan would be to rely on the growing dissatisfaction of the Formosans themselves and on the corruption and misgovernment with which the Nationalists have infallibly undermined their own positions.

The new situation has brought about an immediate improvement in contacts with the outside world. Postal communications to North China have been re-opened and there is the hope that the resumption of normal trade relations will soon follow. Much, however, depends upon the speed with which the world powers will recognise the new Government. Britain, with her substantial trading and financial interests, should take the lead in this respect. There have been no threats by Mao Tse-tung's Government to the British position in Hong Kong and it should not be too difficult to ascertain the attitude of the new regime towards existing international or bilateral agreements, if this is the only reason which prevents recognition. To recognise a Government confined to Formosa as the legal spokesman for all China is, to say the least, slightly unrealistic, even if its representatives at the U.N. Security Council are more convenient colleagues than their probable successors who—at first—will undoubtedly, be as closely allied to the U.S.S.R. as Britain is to the United States. It is certain, however, that Russia's skilful diplomacy and her friendly and realistic treatment of the New China is just as responsible for this alliance as the ideological outlook of China's present leaders. We have seen in the case of Yugoslavia that this need not necessarily last for ever.

DEADLOCK IN INDO-CHINA

The Chinese Communist successes in South China have increased the tension in Indo-China, where Bao Dai's government has so far failed to make any substantial progress in pacifying the country. Bao Dai himself is fully aware that he cannot rely on any popular support so long as his position is identified with French interests. This realisation may have induced him to seek an alternative backing. It has been reliably reported that he has secretly approached the United States, expressing his disappointment in France and proposing that America

should take over the direct sponsorship of his Communist-threatened country. This step became known in Paris and has naturally created an atmosphere of mutual suspicion between the French Colonial Ministry and their nominee. In fact, the French find themselves in a tragic dilemma; they are aware that Bao Dai is a failure and yet they have no one else to replace him. Even if they had, it would mean an admission of the collapse of their policy and involve too great a loss of prestige. The position inside Indo-China is still obscure and seems, in spite of tremendous French efforts, to be in favour of Dr. Ho Chi Minh's forces. The latter still hold most of the countryside and are even strong enough to attack Hue and submit Saigon to occasional shell fire. Indeed, their position is improving as their army is getting increasingly skilled and as they are now able to produce most of their armaments, including mortars. Also, living conditions inside Viet Minh territory are much better than in the French-influenced part of the country. Food is half the price—a factor which considerably helps to increase the Viet Minh's reputation. France looks upon the agreement of March 8th as final and expects to transfer administrative power to the new Vietnamese Republic at the end of the year. This excludes the participation of the Viet Minh and will lead to nothing but the continuation of the present struggle. The time has passed when Asian nationalism could be subdued or intimidated by force, and money, supplies and human lives are being wasted in a hopeless, senseless struggle. The popularity of Dr. Ho Chi Minh cannot be disputed, and it is likely to rise considerably with the changes on the other side of the Chinese frontier. Conciliation would be the only method of restoring peace to Viet Nam, yet the Vietnamese mission in Paris has been forced to give up the hope of coming to friendly terms and is now leaving for home in despair. Up to now there has been no proof of the allegations that Dr. Ho Chi Minh's republic is run on Communist lines. He has proclaimed that he and his followers will respect private property and enterprise and that they will welcome and encourage foreign

investment as long as this does not lead to the enslavement of his people. A literally identical announcement of President Sukarno of Indonesia was received internationally

with great satisfaction, whereas Dr. Ho's statements are conveniently ignored, which only helps to drive him into the arms of his Communist neighbours. A new campaign to

eliminate the Viet Minh is said to be under preparation in Tongking. It is to be hoped that, when a new government is formed in France, better council will prevail.

TROPICAL MEDICINE TODAY

by Major W. P. Evans

WHEN considering tropical medicine it should be remembered that bacterial infections, such as pneumonia and meningitis, that arise in the temperate countries are no less common in the tropics and the dweller in a tropical country is indeed "subject to all the ills that flesh is heir to." The outstanding successes which have been achieved in recent years by the use of such agents as sulphonamides and penicillin have therefore been of inestimable benefit in both tropic and temperate zones alike.

This review, however, deals only with those diseases which are in the main, exclusive to the tropics and it is in this sense that the word "tropical" will be used.

No review of recent progress in tropical medicine can be content to deal only with new remedies for established diseases, for no treatment, however dramatic in its results, can effect more than a partial control. Prevention must go hand in hand with treatment, and of the two, prevention is undoubtedly of greater importance. But the areas are vast and hygienic measures are difficult to introduce for they must inevitably strike at a *modus vivendi* established by centuries old practice. Despite the fine work that has been and still is carried out by European and indigenous workers who have devoted their skill and knowledge to the relief of these diseases, the inhabitants of most of the affected countries have nothing to keep them fit and well comparable with the medical services common in the temperate regions.

Even mass-treatment by mobile teams can only deal piecemeal with the problem, and in tropical countries, uneducated patients will continue a course of treatment only until the worst symptoms have disappeared. The ideals to aim at are, therefore, education of the inhabitants, eradication of disease-bearing insects, and a rapid course of therapy for affected individuals.

Antibiotics such as penicillin and streptomycin have given disappointing results when applied to the treatment of most tropical diseases, and in this field we still rely in the main on chemical agents.

MALARIA.

One authority has described malaria as "the greatest single destroyer of the human race." It is known to have existed since the fifth and fourth centuries B.C. To-day, in India alone, it is estimated that there are 100 million cases each year. The *anopheles* mosquito, vector of the causative protozoon, *Plasmodium*, can claim to have brought about the downfall of empires.

Efforts to reduce the incidence of malaria must, of course, be directed primarily to the destruction of the carrier mosquito. We now have accurate knowledge of its habits and considerable progress has been made as a result

of the scientific and systematic elimination of breeding grounds and from the intelligent use of modern insecticides. An example of what can be done in anopheline eradication is provided in the recent report (Bull. World Health Org. 1948 V. 1 No. 2) of complete eradication of a species of *anopheles* from Upper Egypt between February, 1944, and February, 1945. D.D.T. and "Gammexane" are effective against both larval and adult anophelines, and mass destruction has been carried out by spraying the breeding grounds and resting places. There is a tendency to-day to attach more importance to adult control than to anti-larval measures. For the protection of individuals in dwellings, these insecticides in the form of aqueous dispersions are very effective for spraying interiors where a residual film is left that is potent against all mosquitoes that alight on the walls.

No progress was made in the treatment of malaria until the introduction of cinchona bark in 1638, but despite the fine record of this drug, and its constituent alkaloids, more satisfactory agents were desirable. One of the disadvantages attending the use of quinine is the risk of precipitating an attack of Blackwater Fever. This risk is not encountered in the use of the synthetic anti-malarials such as mepacrine hydrochloride and the soluble mepacrine methanesulphonate.

Many new chemical compounds have been tested for their action against malaria, but of the hundreds of substances examined only two appear likely to come into general use. Proguanil, a markedly non-toxic and inexpensive drug, should prove valuable as a suppressive in semi-immune populations. In the actual treatment of attacks of malaria its action is somewhat slow; and there is a risk that the malaria parasite by developing a resistance to it, may seriously limit the usefulness of this drug.

Chloroquine holds out promise as a colourless improvement on mepacrine, equally effective in treatment and suppression but neither so free from side effects nor so inexpensive as Proguanil. In an acute attack of malaria its action is rapid and treatment can be completed in two or three days compared with the ten days regarded as the optimum with Proguanil.

LEPROSY.

Because of the strict segregation formerly enforced on its unfortunate victims, more than for the disfiguring deformities or its effect on the expectation of life, leprosy has been the most dreaded disease in the world since the earliest historic times. In the light of modern knowledge, however, the cry of "unclean" has been proved unjust and often unnecessary. Contrary to popular belief, leprosy is not highly communicable and it is not hereditary.

It has been estimated that there are at least 7 million cases in the world today, mainly in India, China and tropical Africa, although it is found in many other countries of the middle and Far East and occasionally in Europe. As with tuberculosis, a disease that it resembles in many respects, its spread is favoured by bad housing, overcrowding and malnutrition. The 1948 International Congress at Habana, Cuba, classified the disease into two main types—1. Lepromatous (characterised by skin lesions which are infective). 2. Tuberculoid (affecting the sensory nerves and causing muscular atrophy). Mixed types are very common.

No significant progress was made in the treatment of leprosy until 1854 when chaulmoogra oil was introduced. The modern chaulmoogra or hydnocarpus esters have had considerable value, but the most heartening progress is in the recent development, initiated by British workers, of the sulphone group of drugs. The results of the first clinical trial of the latest and best of these, "Sulphetrone," reported to the Royal Society of Medicine in 1948, indicate that it is especially valuable for the treatment of the infective lepromatous type, and heralds a new era in the history of leprosy.

KALA-AZAR (VISCERAL LEISHMANIASIS).

This grave wasting disease is caused by the protozoal parasite *Leishmania donovani* which infests the endothelial cells, especially of the spleen, liver, and bone marrow.

Kala-azar is widespread along the Mediterranean shore, in West Africa, the Sudan, Iraq, Southern Russia, India and N. China. There is now no reasonable doubt that the transmission of the parasites is caused by the bite of the sand fly. A high degree of local control can be effected by residual sprays of insecticides and in view of the low replacement rate, area control should be feasible. The pentavalent antimony drugs remain the classical treatment for the disease, but in antimony resistant cases, or when antimony is contra-indicated, Pentamidine Isethionate, one of the aromatic diamidines, has proved most satisfactory. It is particularly valuable in the treatment of the Mediterranean and rapidly-fatal Sudanese forms of Kala-azar which are often refractory to classical treatment.

TRYPANOSOMIASIS (SLEEPING SICKNESS).

Common among the inhabitants of tropical Africa, this disease is caused by an invasion of parasites of the genus *Trypanosoma*. The parasites are conveyed by the bite of the tsetse flies, *Glossina palpalis* and *G. morsitans*. In the first stage of human sleeping sickness, the trypanosomes are limited to the blood and lymph glands and at this stage several of the trypanocidal arsenicals and a number of urea and amidine derivatives are capable of achieving cures.

Of these drugs, pentamidine isethionate has emerged as the most effective agent. It not only cures first stage sleeping sickness within ten days, but also confers a long-lasting resistance to re-infection.

The favourable effect of pentamidine isethionate on more advanced cases is greater than was at first anticipated, but the established drug for second stage sleeping sickness is the organic arsenical tryparsamide. It is specially indicated in advanced cases in which there is stuporous sleep and intermittent insanity.

Apparently hopeless cases have been cured and results controlled in such cases for 6 or 7 years. An association of tryparsamide and suramin has been until recently the standard treatment in British West Africa. It seems, however, that an association of pentamidine and tryparsamide is likely in future to be preferred. Unfortunately the widespread use of tryparsamide appears to have favoured the development of arsenic-resistant strains of trypanosomes in recent years, and new arsenicals are at present undergoing clinical trial.

BACILLARY DYSENTERY.

Bacillary Dysentery is an acute epidemic disease caused by the invasion of the large intestine by *B. dysenteriae* (*Shiga*, *Schmitz*, *Flexner* or *Sonne* types). Although epidemics occur both in the tropics and in temperate countries, they are of greater intensity and frequency in the tropics, where they observe a seasonal incidence. The old treatment with sodium or magnesium sulphate and anti-toxin has now been replaced by the use of sulphonamides, which if given in the early stages, bring about a rapid and complete cure. While most of the sulphonamides are effective, phthalylsulphathiazole is preferred not only for the treatment of the acute phase, but also for the cure of the convalescent carrier state, the treatment of symptomless carriers, and for the prevention of the disease in those exposed to infection. It is effective for all types of bacillary dysentery infection including the Sonne type, against which sulphaguanidine is relatively ineffective.

In hot climates the use of the practically unabsorbed sulphonamides is to be preferred, but it should not be forgotten that the ordinary drugs of this group (sulphapyridine, sulphathiazole, sulphadiazine, etc.) are effective in bacillary dysentery and should be used if one of the poorly absorbed sulphonamides is not available.

AMOEBCIC DYSENTERY.

Amoebic Dysentery, known also as amoebiasis, is a specific form of dysentery caused by the protozoan *Entamoeba histolytica*. It occurs throughout the tropics and sub-tropics, being specially prevalent in India, Indo-China and the Philippines. A disease spread by insanitary habits, it arises sporadically without seasonal prevalence.

Probably the most potent agent at present available for the treatment of amoebic dysentery is emetine, but it is acknowledged that emetine alone produces only a small percentage of cures, since it is not lethal to the encysted *Entamoebae*.

The most satisfactory and permanent results have been obtained by a combined treatment of emetine and quinoline derivatives.

BILHARZIASIS (SCHISTOMIASIS).

Allied troops who served in the Middle East became only too familiar with Bilharziasis. This is a group of diseases as old as the Pharaohs, caused by infestation by trematode parasites or flukes of the genus *schistosoma*.

The intermediate hosts for the parasites are freshwater snails, from which emerges the form of the parasite which enters the human body as a result of persons wading or bathing in infested waters and anchors itself in the alimentary tract.

The disease is widespread in the tropics and sub-

tropics and particularly in Egypt where it is costing the Egyptian Government a vast sum annually for ridding the canals and waterways of the snails.

While the usual method of clearance is by dipping nets and subsequent copper sulphate treatment, advantage has been taken recently of the habits of the aquatic snails of attaching themselves to floating and partially decaying vegetable matter on which they feed and also deposit their eggs. Palm-leaf traps are submerged and form an effective method of clearance, particularly where the numbers are small.

It should be noted, however, that dogs, cats, rats, cattle, buffaloes, sheep and goats have been known to serve as reservoirs.

Add to this extensive zoological distribution the promiscuous urination and defecation of children, the use of "night-soil" for the fertilisation of the fields, and the necessity for farmers to go into the flooded fields, and it will be seen that the control of Bilharziasis is no easy matter.

When infestation of man is established, Lithium Antimony Thiomaleate ("Anthiomaline") has been widely used for the treatment of all types of infestation.

Sodium antimony tartrate is effective but unpleasant. Promising results in the urinary type of infestation are reported in the trial of a new remedy, a synthetic organic substance containing no heavy metal.

THE FUTURE.

No mention has been made in this brief review of Yaws, Relapsing Fever, Helminthiasis, or Tropical Eosinophilia, for the treatment of which organic arsenicals such as Neoarsphenamine ("N.A.B.") and Acetarsol ("Stovarsol") remain the standard specifics. As this review commenced with a warning on the difficulties attending attempts at effective control of many tropical diseases, it should not go unrecorded that these diseases are being considerably reduced in incidence by either mass treatment with known specifics or insect control or a combination of both.

Similarly no mention has been made of Yellow Fever, now restricted by stringent quarantine regulations and an effective immunising vaccine; nor of Typhus, in which louse control has had outstanding success, notably during the typhus epidemic at Naples in 1943-44, and in the treatment of which the new antibiotic, Chloromycetin, has proved successful.

The challenge to humanity remains, but the potentialities of research are being realised in increasing measure. While it is axiomatic that many advances now acclaimed will in time become obsolescent, the wide interest at present shown by both scientific and social workers must inevitably lead to far-reaching progress in the years that are ahead, always provided that man is equally successful in avoiding the ravages of famine and war.

BURMESE FILMS

by On Pe (Rangoon)

BURMA cannot boast of many industries which are purely national in the sense that they are run entirely by Burmese with Burmese capital, but if there is one, then it is the film industry, since in this industry there are no foreign competitors.

Unfortunately, it has not made satisfactory progress. The reasons can be found not merely in the inefficiency of those who run it, but in the plight of the industry during the Japanese occupation period. Vandalism and the stifling of culture were features of the Japanese regime, and naturally the cinema suffered. Although the people had the nostalgic satisfaction of seeing only out-of-date Burmese films, the Burmese love for the cinema was such that these films brought bales of worthless Japanese currency notes as box-office returns.

This instance is cited simply to prove that the Burmese cinema should have made headway had it been given all the facilities that the cinema industries of other countries usually enjoy. The history of the film industry in Burma began in 1915 when a young Burman, U On Maung thought seriously of shooting Burmese cinematographic pictures, although conditions were not favourable during that period, even the essential commodities being restricted.

However, U On Maung went in search of some stray film for shooting the funeral procession scene of U Tun Shein, then the idol of the Burmese people. U Tun Shein, a young and brilliant politician, had died soon after his return from London, where he and his two colleagues had submitted a proposal to the British Government for

constitutional reform in Burma.

U On Maung had somehow obtained a hundred feet or so of film and shot the funeral scenes and the feature was shown at the Cinema de Paris in Rangoon. It was a short piece, only 100 feet long, but it ushered in a new era for the Burmese cinema. U On Maung acquired some more film and produced a Burmese drama called *Myitta hnint Thuya* (Love and Liquor), for which he was given an award by the Burmese National Congress, a political party which then was struggling, as did he himself in his new venture, for the establishment of a real political arena in Burma.

Success prompted U On Maung to form a film company called the Burma Film Co., and the Burmese film industry thus found its feet. The field widened and many other film companies were started.

Eighteen years after the first Burmese film was made the first sound film was produced. By then the Burmese public became discriminating, even fastidious. They demanded "high-standard" pictures, the standard being set in accordance with national taste and inclinations. For instance, they preferred historical pageants, spirit stories and a large element of love and a good dash of sentimentality. The first sound picture, *Ngwe pay lo maya* (Love isn't For Sale), missed the mark, except that it attracted the people's attention by its novelty. It was followed by *Lawka Neikban* (The Seventh Heaven), which portrays a happy married life, and this was a great success. Although there are several noteworthy Burmese films, it is difficult to place many of them as classics.

The Burmese audiences admire sentimental tales, while "stunt" pictures of the Wild West type are particularly popular, especially with the "gallery."

If the pictures are to be judged by popularity standards, then most of the "stunt" pictures starting from *Bo Wa* (which is an adaptation from Zorro) to the latest ones like *Lu Mike* (The Bad Man) must be mentioned. But if judged by other standards such as story, direction, acting and general considerations, then such films as *Chi Yay Sin* (Pure Love), *Hmya Nat Maung* (The Cupid), *Chit Sa Noe* (The Lovable One) and *Bo Aung Din* (which, incidentally, was inspired by Jesse James) must be put on record.

A heroic attempt to screen cartoon strips by drawing a series of cartoons and photographing them item by item without any proper apparatus was made in the early thirties by a famous Burmese cartoonist, Ba Gyan. This was the first, and perhaps the last, Burmese cartoon ever filmed.

The Burmese, like other nations, enjoy a romance. Love mixed with grand drama are not quite palatable, but a love story with some flippancy to it (of course, including a pinch of tragedy to heighten the effect of the constancy of affection) is greatly to the Burmese taste. Tragedy and strong dramatic acting do not find favour with the Burmese public in general, and so we have no parallels to *Les Misérables*, *Marie Antoinette*, *Mrs. Parkington*, *Leave Her to Heaven*, *Scarlet Street* and others.

A few years before the second World War, the Burmese public developed a liking for historical pictures, but all of a legendary type in which the supernatural element dominated. The tendency so common in a subject people, to live in the glory of a past age was manifest in these films which depicted the marvellous adventures of Burmese historical and legendary heroes. Happily, with the granting of Burmese Independence, this tendency has faded out. A Burmese historical film would attract little attention in post-war Burma. On the contrary, post-war Burma sees a mushroom growth of "political" films. *Min Yaukkyia* (Man, the Lord) and *Atwinyan* (The Enemy Within), both have a political slant and were considerable box-office successes. They advocate the unity of political forces, democracy and socialism. They are, so to speak, in the "Armed Revolution Does Not Pay" series; they set out to teach the masses the way to social reforms through democracy. Unfortunately, they seem to have produced the reverse effect.

Post-war Burmese films are retrogressive compared with pre-war ones for various reasons, the main reason being technical. Just before the Asian War, Burmese films showed marked progress in technique and sound films were becoming a general feature. But the three years under the Japanese, when Burma was cut off from most of the world, caused the total annihilation of the industry which has now had to start from scratch. Studios have to be rebuilt, new equipment ordered, and the straying stars assembled, while exchange restrictions have caused delay in the purchase of films and equipment.

On top of all these difficulties there is the keen competition of foreign films, particularly American ones.

Burma was eager for films, especially after she had been confined in the so-called "Co-prosperity Sphere" of the Japanese, and soon after the liberation of the country there was an influx of old American films. This hampered the popularity of new Burmese films, which, because of insufficient equipment, appeared quite out of date by comparison.

The film actors are also degenerating while really good ones like Ba Tint, Kin Maung Yin, Chit Shwe, Phoo and Saing Tamaw have died, and cannot be adequately replaced by their successors. Ba Tint, a famous character actor, died some time after the liberation of Burma and Kin Maung Yin, the most popular singing star, died during the latter part of the occupation period. Chit Shwe, Burma's "James Cagney," was one of the fallen soldiers of the Revolution. Comedians Phoo and Saing Tamaw died recently.

Film directors are of mediocre calibre. Many of them are old-fashioned and bigoted while still retaining top rank. Of the leading directors who made many remarkable talking pictures before the war, one, U Nyi Bu, who incidentally was the first film actor in Burma, has left the directing side to take over the business management of the "A.I. Film Co.," of which he is a partner with his elder brother, U Tin Nwe, the President of the Union of Stage and Screen. The other, U Chan Htoon, of the "British Burma Film Co.," has been resuscitating talkies, which are almost extinct for the present owing to the lack of equipment.

The new actors (and actresses) are not only amateurish, but suffer from an utter lack of promise. However, a group of ex-soldiers of the Resistance movement under the leadership of a young leftist writer, Ba Swe, show some talent and intelligence. Ba Swe's debut in *San Htoo* (The Story of An Unknown Soldier), with its Marxian propensities, was accorded a warm welcome by the public.

In spite of its long existence (for in Burma a twenty-five-year-old industry is quite old), the Burmese film industry remains peculiarly infantile. The industry has never been neglected; box-office returns have always been considerable. But the Burmese cinema has never become respectable because of the traditional contempt of the Burmese people for the professions of dancing and acting. Actors of all kinds were formerly treated as outcasts by Burmese society, and although modern education has almost eliminated such an absurdity, a faint idea that acting is not a respectable profession still lingers.

Professional workers in the film industry in Burma number not less than a thousand, and, together with non-professional staff, such as cinema servants and clerks, they rally round the Union of Stage and Screen, which has fought many battles with the Government over the Entertainment Tax Act and Censorship. U Tin Nwe, the Union's President, is a mature director-proprietor, and an energetic worker in the cause of the film industry. His secretary, U Chin Sein, an undergraduate of Rangoon University, who broke the bonds of convention and taboo by entering the film industry, first as a small-part actor then for character roles and finally becoming a director, is planning to run the U.S.S. on the lines of a Trade Union.

THE TAMILS AND THEIR COUNTRY

by D. A. Thrower (Madras)

INDIA is at the present time suffering from an epidemic of "Linguistic Provinces" fever. So widespread and vigorous is the malady that it threatens to prostrate the patient. South India, for instance, is moving towards a redistribution of Provinces (or States, as they will be called under the Constitution of the new Republic) according to language. The Madras Province will, we are told, eventually be split into at least four Linguistic Provinces—Andhra Desa (Telugu), Tamil Nad (or Dravidistan), United Kerala (Malayalam) and Karnatika (Kanarese). If this takes place the States of Travancore-Cochin, Mysore and part of Hyderabad, which fall within these vernacular areas, will presumably be incorporated whole or carved up as the case may be.

As the Tamils and the portion of the peninsula occupied by them fall into this picture of impending change, we will first give a little information concerning this ancient people, and then deal briefly with their homeland.

People of the Dravidian race were either the original inhabitants of India or, at any rate, the earliest of whom anything definite appears to be known. Their total number now exceeds seventy millions, dispersed in many parts of the sub-continent. They speak fourteen different languages, of which the oldest seems to be Tamil, which is now the mother tongue of 20,412,000 persons in South India and the island of Ceylon. In that part of the peninsula that lies between Madras City and Cape Comorin they occupy an area of approximately 50,000 square miles, which is the size of England. They include the outcastes and lower castes—artisans, farmers and coolies. There are also non-Dravidian Tamils, of whom the principal representatives are the Brahmans, whose original language was Sanskrit, and the Moslems, who speak Hindustani as well as Tamil. The facts given below primarily concern the Dravidian Tamils.

These folk are short of stature, dark skinned (a few of them almost black), with somewhat broad noses and black hair, which, however, is not woolly like that of the Africans. Being rice eaters, their physique suffers from an unbalanced and starchy diet and compares very unfavourably with that of their sturdy fellow-countrymen of the North, who live largely on wheat.

Their vernacular has a richer literature than any of the other Dravidian tongues, but in spite of this fact, a very large amount of illiteracy prevails among the Tamils. In fairness, however, we must add that in this respect the Tamil Nad is definitely in advance of most other language areas of India. Further, the Government is making a bid to enforce compulsory elementary education during the next few decades. In this they have a difficult task before them for there are, to the writer's knowledge, places where a Compulsory Education Act has been in force for about twenty years but where the

goal is still far from being reached. At the same time, the Tamils possess intelligence and, given the opportunity, many of them are successful in business or professional careers. A Tamil Christian man well known to us was brought up in an outcaste village in the Coimbatore district, his mother being an illiterate widow. By hard work and perseverance he eventually secured university degrees of three countries—India, Great Britain and America.

Tamil artisans are highly skilled, being initiated into their crafts almost from babyhood. They can produce beautiful results with primitive tools and equipment, as brass, rosewood and ivory souvenirs in thousands of homes in many lands testify. Those few craftsmen who are trained in Government Schools of Art in the cities gain proficiency in carpentry, wood carving, ironwork, drawing and engraving. Unfortunately, the caste system tends to crush any natural ambition that these workers may possess, for it is impossible for them to change their caste, and extremely difficult for them to rise in the social scale.

Tamils have an extraordinary capacity for emigration and many of them go in search of employment to distant parts of the land, even to the ends of the earth. Tamil colonies are to be found in most of the cities of India, in Ceylon, Burma, Malaya, Fiji, Mauritius, South and East Africa and South and Central America.

Their character is of a less virile type than that of the races of North India. The villagers are inclined to manifest a servile spirit, an outcome, doubtless, of centuries of serfdom under the Aryans (Brahmans). Generally speaking, they are peaceable, quiet and submissive, in striking contrast to such warlike peoples as the Rajputs, Sikhs and Gurkhas. They have been much influenced by a fatalistic belief in the Hindu doctrine of *karma*, the inexorable out-working of the fate written on the forehead of the god Vishnu; in many cases this has resulted in an apathetic attitude to life.

The masses still, to a large extent, practise their ancient Dravidian religion, which should not be confused with Hinduism. In spite of the age-long impact of the latter on its beliefs and customs, Dravidianism has, to this day, retained many of its distinctive features. Indeed, it has influenced Hinduism as much as it has been modified by it. Unlike orthodox Hinduism, the Dravidian system abounds in blood sacrifices. Moreover, whereas most of the Hindu deities are masculine, those of the Dravidians are feminine. These possibly number hundreds, a great many of whom are fierce demonesses that keep their devotees in abject fear. Most of these goddesses are said to be incarnations of the blood-thirsty Kali and thus, like her, wives of Siva. This constitutes the chief link between the two religions. The Tamils also worship the forces of nature and place their crude shrines

at the foot of certain trees which they consider to be the abodes of their deities. Superstitious fears and taboos overshadow the lives of the Hindu masses. There is, however, a vigorous and rapidly growing Christian community several hundred thousand strong among them.

The Tamil Nad, or the area in which this vernacular is spoken by a majority of the people, strictly speaking, includes the northern portion of the Island of Ceylon. But the term commonly connotes the eleven most southerly districts of the Madras Presidency and a small portion of the southern end of Travancore. The Tamil districts are Madras, Chingleput, North and South Arcot, Salem, Coimbatore, Tanjore, Trichinopoly, Madura, Ramnad and Tinnevely. For administrative purposes, these districts are divided into 86 *taluks*, a *taluk* being roughly the size of a southern English county. There is thus an average of nine *taluks* to a district, except in the case of Madras, which comprises little more than the city of that name.

The area is bounded on the north by the Telugu country and on the west by the Malayalam-speaking State of Travancore Cochin and the Nilgiri Hills, where a corrupt form of Kanarese prevails. There is, of course, a large infiltration of Tamils in these adjacent territories. The Tamil Nad is 400 miles from north to south and, at its widest part, 250 miles from east to west. The chief mountains are the Western and Eastern Ghats. The former rise to an altitude of more than 8000 feet in the Palni Hills, the summer resort of Kodaikanal with its beautiful lake being situated on these hills at 7000 feet. The Eastern Ghats join the Western in the Nilgiris, which also contain peaks upwards of 8000 feet high. Ootacamund, the summer seat of the Madras Governor and former hot weather station of the Government, stands on the Nilgiris at 7,200 feet. There are many smaller ranges of hills scattered over the Plains, particularly in the Salem District. The Plains gradually rise from the eastern seaboard, where they are little above sea level, to more than 1,000 feet in their western portion. Hence the Tamil word for "west" also means "up," and the word for "east" signifies also "down."

Lying between 8° and 13° North latitude, and therefore in the heart of the tropics, the country, apart from the hills, has a hot and enervating climate. Rainfall is less copious and regular than in the west and north of India, where the main (or south-west) monsoon provides a plentiful water supply from May till September. The Tamil area is cut off from this moisture-laden wind by the

Western Ghats and consequently most of the country gets little rain during the months that it blows but has to depend on the north-east monsoon, which prevails from October till March. The latter is not nearly so heavy as the south-west rains, being but a recoil of the latter after they strike the Himalayas and the mountains of Assam. Owing to this the Tamil Nad is more liable to suffer from failure of rainfall than most other parts of India.

The Tamil country produces large quantities of rice, but not sufficient for the needs of its great population. Much of this grain was, therefore, imported from Burma before the 1939-45 war, and is now coming into this country again from the same source. Various other grains, particularly millets and such commodities as chillies, cotton, betel leaf, areca nut, coffee (on the hills), oranges, plantains (the Indian banana) and sugar cane are grown widely. Ground nuts were formerly exported in large quantities, but India's post-war food problems have resulted in this highly nutritive item being retained in the country. In recent years cotton spinning and weaving mills have sprung up in a great many towns.

The country has been well opened up by railways and roads, and hydro-electric plants on the Nilgiris and at Mettur on the Cauvery river supply light and power over a vast area. The largest river is the Cauvery, which rises in the Western Ghats south-west of the Mysore State and flows into the Bay of Bengal through the Coimbatore, Salem, Trichinopoly and Tanjore Districts. It has two mouths and a large delta, and its waters fertilise more than a million acres of land. The chief cities are Madras, which has nearly a million people, Madura, with its colossal Hindu temple, and Trichinopoly at the sacred confluence of the rivers Cauvery and Coloroon.

If and when the country is cut up according to vernaculars the fate of Madras City and the choice of a capital for the new Tamil Nad will cause sparks to fly. The very prospect of the division of the Province has stirred up a violent controversy between the Tamils and the Telugus, both of whom claim Madras. The difficulty arises chiefly from the facts that the city is situated on the very borderline between the two areas, and that its population is approximately two-thirds Tamil and one-third Telugu. There seems to be little doubt but that Madras will stay with the Tamils, but its location is by no means ideal for the capital of the new state. However, as it has the best port in South India and is well served by railways and roads, it will probably be the seat of the Government of Tamil Nad as it has been that of the Madras Presidency.

LEST WE FORGET HOW IT HAPPENED IN CHINA

by J. R. Kaim

WHILE it seems evident that the Chiang régime has lost and is lost, it might be good to remember how it all happened. The great political and military events are well known, but the smaller events which indeed are the most characteristic ones appear to be almost forgotten. This is the impression one gains

when reading reports on and recommendations for the policy in China.

"Chiang hopes for a third World War": that was the slogan of many non-Communists in China who, without favouring Red purposes, had comprehended how shallow and hollow was the system represented by the

Chiang Kai-Shek government. No man in China has had better chances than Chiang: he was considered and honoured as the heroic leader in the nation's fight against Japan; he was the man whose régime for years had been the symbol of reconstruction; the people trusted his finance policy; he was the one aided by America. Those who condemn the Chiang régime frequently forget that for ten years before the outbreak of the hostilities with Japan, China, for the first time in centuries, was an intrinsically healthy State. The power of the great warlords was broken. The budget was almost balanced. The Chinese yuan was a stable currency. When Japan invaded the country, the sympathies of practically the whole world were with Chiang's China. His political adversaries and particularly the Communists who considered him a traitor to Socialist ideals, joined him with a view to chasing the Japanese out of the continent. From the very start it was clear that by joining forces with Chiang in the common fight against Japan, the Reds had not intended to abandon their own struggle with the Generalissimo.

In that respect, Chiang himself had no doubts whatsoever. Those with some knowledge of what happened during the war will certainly remember that Chiang refused to use his crack troops for fighting the Japanese. Nor did he want Communist troops to be sent to the South where General Stillwell needed them to defend the Burma border. He was fairly certain that the war against the Communists would go on.

When, after the war, the Communists received Japanese weapons, it was still the belief of most

Nationalist officials that the Communist war would indeed be some kind of a bandit-suppression campaign. That was Chiang's slogan and it seemed a logical one: Chiang had the power and the money and American aid. The Communists had Japanese weapons, that was all. The Reds had the support of convinced Communists, whereas the National Government had the support of the overwhelming majority of the people, including the greater number of the students and peasants. The former were in a patriotic mood. The latter longed for nothing but peace.

Throughout the years that followed V-J Day, the writer had good opportunity to watch the changes. Already when General Marshall tried to mediate between Chiang and his Red adversaries, more and more students turned against "the 'Gimo' and his reactionary clique." In 1946 and at the beginning of 1947, real Communist propaganda was amazingly reluctant and petty, but, as a group of semi-revolutionary students told one of the editors of *The China Press*, "the Socialists will need no propaganda: Nanking will do it all by itself."

The students were followed by both the professors and the peasants. When *The China Weekly Review*, an American-owned journal, published a report on the rotting of UNRRA material worth hundreds of thousands of U.S. dollars, dozens of letters written and signed by students of various universities expressed the view that those responsible should be chased out; some letters, however, indicated where still more decaying shipments could be found. Nothing mentioned in those letters was unknown. Had it been the purpose of the journal to

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publish a longer list of sins, the editors could have done so easily; what actually they had intended was to show what was going on under the very noses of UNRRA and the authorities connected with it.

In these turbulent days most newspaper readers may not remember the first news referring to American weapons found in the hands of Communist soldiers. Such news was published long before the Reds had an opportunity to conquer any large armament stores and it was obvious that the weapons had been neither conquered nor stolen. They had been bought and paid for. No one, of course, had the slightest doubt that the arms had not been shipped from America to the Reds; everyone knew they had been bought from Nationalist officials and officers, none of which was a Marxist interested in passing weapons into the hands of his brethren. It was a mere business affair.

While the rottenness became more and more evident, the Chiang Government, allegedly under American pressure, made known some social programmes. A few officials really believed that such plans should be carried out, at least to a certain extent. For a long time one of them, namely, Dr. K. C. Wu, Mayor of Shanghai, was the only high-ranking official trusted by the students, the middle-roads and the Leftists. All of them, however, forecast that his struggle would be in vain; in the meantime, history has shown that they were right.

When by the middle of 1947, the writer asked a member of the so-called "favoured families," i.e., the relatives-in-law of the Generalissimo, what actually the Nationalist Army was fighting for, he replied that while the soldiers probably did not know why they were fighting they would grasp the reasons for the struggle once news from Manchuria and North China would show what Communist oppression really meant. When asked what plans were activated to improve the peasants' plight, his answer was short and simple: "Little can be done so long as the struggle keeps going on."

At the beginning of 1948, the Chiang Government requested more American aid and American politicians and writers favoured the idea of drastic steps being taken in China. Communist propagandists then sent out circular letters to Chinese diplomats as well as newspapermen asking them to talk and write in favour of such suggestions: "The more American shipments will arrive, the more material will be available to Mao," they explained.

At that time it was evident that only two ways were open to the Nationalists: either a compromise or retreat. Chiang refused a compromise. His non-Communist opponents insisted, however, and succeeded in having General Li Tsung-yen elected Vice-President. While the fight for the Vice-Presidency was still going on, a Hong-kong pro-Communist journal published a long article against Li. The general was called a Fascist, a friend of the Hitlerites, a reactionary. Evidently, contrary to the hopes of the Liberals, Li was not considered the right man by the Reds. In other words, this time Chiang Kai-Shek had proved the better prophet.

However clear the various facts and indications mentioned above may appear, they still may be misleading. There can be no doubt that the Chiang régime was

rotten, but one may still doubt if Chiang would have had the time to improve matters had he the desire to do so. For there still remains a great psychological puzzle—at the end of World War II, the same "clique" was in power who so successfully had rebuilt China prior to the Japanese invasion. There was hero Chiang himself, Dr. Soong, his brother-in-law, Dr. Kung, a Prime Minister and Finance Minister and there were the same governors who for years had helped in China's political and economic reconstruction: why could those men who had achieved so much before the Japanese invasion achieve nothing after the victory?

Frequently Chinese as well as foreigners have tried to solve that riddle. As usual, views diverged widely but it was the opinion of quite a few observers that what actually had caused the whole decay was a Western misunderstanding. While the West believed the war was over—and acted accordingly—Chiang knew that his war had merely been interrupted by the Japanese. While the West sent him aid to rebuild the devastated country, he needed all-out aid for fighting his anti-Red battle. On both sides the suppositions differed enormously. The real feelings of the Communists were better known to Chiang than to most foreign observers. As General Marshall understood when he tried to mediate, Chiang wanted no compromise. His ideas were very close to certain American politicians who, later than Chiang, wanted an iron-fisted anti-Communist policy. Just as, rightly or wrongly, those same Americans believe that only by showing force can one come to terms with Moscow, Chiang was convinced that force alone could help in the fight against his previous friends. His misfortune was that he overestimated his own forces, while underestimating both the power and the will of his adversaries.

Under such conditions, Chiang had no choice. Nor had he the time to improve his administration. Most of his officials had longed for peace; when the Japanese war was over, they thought that peace had come. No sooner did they realize that the civil war was going to be continued than they lost all interest in their work and were attracted by nothing but their wish to make money so long as there was time to do so.

Thus, while Chiang was fully convinced he could follow the be-tough-to-the-Reds policy recommended by many Americans, he forgot that his regiments were no American regiments and that while the United States could think in terms of guns and men, one could not do the same in a country where regiments might as well exist on paper only and guns were sold to the enemy. He neglected the fact that his people were longing for peace and order; like his American supporters, he thought that so patient a people as the Chinese would endure still more suffering without starting rebellions. As one of the Gimo's own relatives said: "If the United States would succeed in forcing the Gimo to enforce certain agrarian reforms she would achieve more than by sending him guns." But misanthrope Chiang was not the man to be persuaded. He believed in guns, not in butter, and as he got the guns and apparently failed to believe that quite a few of them were sold to the Reds, he carried on. Social reforms were something he did not care for and

actually no one forced him to care.

In the second half of 1946, with thousands of students and children marching through the streets of Peiping and Shanghai, university teachers of various kinds tried to convince foreigners that "only Chiang's abdication can save the country." When the students painted their "anti-American" slogans on all walls—"American soldiers, go home, sweet home"—"Jones and Joe, your brides are waiting"—they also made it clear that "so long as the United States aids the reactionaries without aiding the people" there could be little hope for improvement. However, operating with terms such as "bandit suppression campaign" and requesting more aid for fighting a civil war "in the name of democracy," the Chiang Government continued to fight for its own ideas and purposes.

Too late did the world comprehend that the war in China was no civil war in the original sense of the term. It was a fight, and still is a fight against one type of government. Alone, the Communists would not have achieved what actually they did achieve. They needed the support of the people. They found such support because the West was reluctant to believe that for years the "civil war" had been but a struggle between Chiang and the Communists, not between two different schools

of thinking among the Chinese people. That for years the West identified the Chiang régime with China offered the Gimo splendid chances. However, when liberals and democrats of different shades realized that everyone disliking the Chiang Government was considered a revolutionary, such identification also brought about that disagreeable form of anti-foreignism which journals in America and England have frequently dealt with.

While the West identified Chiang with China the Chinese masses identified the West with a régime which they were eager to disclaim. That perhaps by doing so they were going to drive the Devil out by enthroning Beezlebug they failed to realize. They longed for nothing but three things, namely, peace, order and full bowls of rice.

Probably one Continental diplomat found the correct way of explaining the position when, at the beginning of 1948, he informed his Government: "The Chinese masses are not pro-Communist. They are anti-Chiang. Everyone helping Chiang, therefore, automatically increases the number of Communist followers. For, as they feel abandoned, the masses will favour Mao as the only man able to end a régime disliked by thousands of students, hundreds of thousands of workers and millions of peasants."

THE CONSERVATIVE REVOLUTION IN CHINA

by Tony Gibson

THE Chinese tradition is more truly conservative than that of any other civilisation. It is a living conservatism, which keeps the old ways for the most part because they have matured with use. Until the invasion of the West, Chinese scholars and philosophers were indifferent to antiques, and interested in antiquities only when their study revealed the origins and manners and institutions which still survived. For most Chinese, even today, longevity, maturity, and experience are the things that matter. Ripeness is all.

This is the outstanding characteristic of the society which the Chinese Communists have now to master. They have won military victory partly because of the corruption of their enemy, partly thanks to the stupidity of their enemy's American ally and partly because in the long years of the war with Japan it was the Communists' guerrilla armies which fought hardest, did best, and emerged with the highest morale. The future of Communism in China depends on other factors than these. Above all it depends on the Communists' ability to master Chinese conservatism without antagonising it in the process. The success of the new regime will depend much more on the things which remain, in form at least, as they are, than in the "revolutionary" institutions of the new ideology.

Who "stays put" under the Communists? First of all, the farmer. In the territory under its control, Chinese Communism has gained the support of the majority of

Chinese people, because that majority happens to be working on the land, and because the famous "land reform" policy introduced whenever the guerrillas came to stay, has been tailor-made to fit the farmer—prejudices ignorance and all. If the Chinese Communist leaders relied only in the Party text-books and on the working model of Communism established in Russia, the obvious solution to the problems of Chinese agriculture would have been the collective farm. Strip cultivation, with its attendant waste of land, and its obstacles to efficient crop rotation, would have been abolished. Instead the "land reform" has consisted of a series of subtle adjustments in the familiar structure of Chinese village agriculture, which in the long run may be much more successful. The land has been "communised," but only in order to re-distribute it in little family plots. "Landlordism," to use the Party jargon, has been, if not "abolished," at least very greatly reduced. There are very few share-croppers left in territories already controlled by the Communists because the re-distribution seems to have provided most farmers with enough land to produce a surplus with which to buy seed for the next planting. At least, a surplus sufficient for normal times. But the great test is to overcome the perennial problem of Chinese agriculture, the abnormal catastrophes—floods, locusts, drought and bandits—which intervene to spoil the harvest and so often leave the Chinese farmer forced to choose between mortgaging his property to the money-lender or turning bandit himself. There has always been a strong Chinese tradition

of village co-operation in times of crisis, usually because the villagers are bound together by the special ties of blood and family loyalty. In the past, efforts at village co-operation have often been frustrated by the unsympathetic attitude of local officials, who found it easiest to divide and rule. But the Communists seem to be attempting to exploit and develop village independence, through the delegation of many local government powers to elected village councils. This greatly lessens the burdens laid on the bureaucracy and in turn cuts through many of the bonds with which the countryside has in the past been bound by the bureaucratic tradition. There is an even more important feature of the new dispensation. The village councils are being encouraged to organise the spare time and labour of the village in projects of irrigation and the re-planting of formerly barren land. Once this land gets back into cultivation, Chinese farmers are well on the way to providing themselves with that extra productivity which will see them through lean years. The significant feature of this policy, however, is that although the village may be organised collectively to undertake a communal project of land reclamation, once the land is ready for use, it is divided among the men who reclaimed it. The content of the "land reform" is revolutionary, but the pattern of land ownership remains conservative.

In industry, it is more difficult to prophesy. Until the conquest of Manchuria, with its rich sources of industrial strength and its great railway network, the Communists had little experience in dealing with the human raw material with which Western civilisation is familiar. Yet the spectacular advance of the Communist armies through Central China would have been impossible without the rapid re-deployment and the steady stream of fresh munitions with which they were supplied. This in turn was made possible because in less than a year the Communists succeeded in making good the vast destruction of Manchurian railways and in bringing back into production a large proportion of the factories which the Russians had despoiled, or the Chinese Nationalists had smashed to pieces as they retreated. The secret of these successes seems once again to have been that the Communists have understood how to exploit the *status quo*. Throughout newly occupied territories, Communist authorities, on the direct instructions of Communist Chairman Mao Tse-tung, have done their best to persuade "native capitalists" to stay on under the new regime, or to attract those who have run away to return and resume their holdings. The Government has offered low interest loans so that local industries can be put back to work, still on the basis of private profit and private enterprise. This policy is reaping big dividends throughout occupied Chinese territory. It relieves the new administration of a great many troubles, and it is a means of acclimatising the Chinese industrialists to the new economy. The emphasis is on "*native* capitalists" and on *local* industries. The big combines, based on the East China coastal belt, find things very tough indeed. They have already achieved the kind of monopoly which the State can take over easily and control with the minimum of expert administrators. Indeed, it may even prove useful to leave the big combines theoretically in private hands for the moment, using them as sources of quick revenue through heavy taxation and as scapegoats for criticism

from the black-coated employees, the newly powerful industrial unions.

The key to the future success of the Communist regime is probably in the hands of the "black-coated workers," above all the technicians, teachers and managers. Until China substantially reduces its vast armies of illiterates, the literate minority, for the most part university-trained, which contributes most of the administrators in Chinese politics and industry, will hold the whip hand, whatever the Government in power. For this minority, the tradition of conservatism is as strongly entrenched as in any other section of the population; but it is a conservatism concerned more with political tradition than with social or economic institutions. Educated Chinese are better prepared than any others to accept the structural changes that may be forced upon China if the country is to carry through the industrial revolution without which its latent mineral and agricultural wealth cannot be exploited. But the political methods and motives in the new society must be shown by and large to conform with the great and enduring Chinese traditions. China has in the past been able to transform a good many alien ideas and achievements to her own use, but the transformation has always been made according to certain strongly established and greatly respected laws of growth. In some ways the original Marxist dialectic is the perfect pattern for the Chinese revolution (although the methods by which Marxists have attempted to apply their theories in the West are unlikely to get very far in China.) What could be closer to the Chinese idea of compromises than the textbook outline of Thesis—Antithesis—Synthesis? Here is a formula for revolution which reflects the oldest tradition of the East, and the process by which two sides strike a bargain.

The formula will only succeed in China if the manner of its application is made palatable to the Chinese. Above all it must be made palatable to the educated minority, the leaders of the future China, whom history has probably cast for the job of "middle-man" between revolution and conservatism. On certain points their prejudices run parallel to those of the Communists. For example, very few people in China, after experiencing the dubious statesmanship of Russia and America, have much to say for the foreigner these days. Even missionaries and teachers, however valuable their contribution, are having to start afresh to gain their footing in the new China and until their value is demonstrated anew, they will be on sufferance as uninvited guests. But even xenophobia is old-established in China.

If the Communists are to succeed at all, they will be wise to preserve the familiar patterns throughout their regime. There are signs that this lesson has been taken to heart, for the name now canvassed for nomination to the first Presidency of Communist China is that of the venerable, tolerant widow of the founder of the Chinese Republic. With Madame Sun Yat-sen released from the house-arrest under which Generalissimo Chiang Kai-shek had kept her, and placed nominally at the head of the State, even the most conservative Chinese can feel more at home. China's roots with the past will not be entirely severed, however strange the new grafting may prove, the future society will grow up still nurtured by the rich soil of tradition.

THE TEACHINGS OF MENCIAUS

by *Lewis Gen (Hong Kong)*

THE ancient Word in the Orient was, as it were, embodied in Confucius, who through his disciple Tsen-tsu and his grandson Tsu-sze transmitted the same to Mencius. Confucius' teachings, however, generally consist of terse remarks and answers, each of which often has an immediate or peculiar application. On the other hand, Mencius' discourses are mostly complete treatises, full of beautiful parables and irresistible arguments, inspiring to the soul as well as satisfying to the mind. Indeed, posterity feels itself so much indebted to Mencius for his interpretation of the word, that he has been rightly honoured as the sage standing only next to the Master himself. It is for the same reason that the writer, in presenting Chinese philosophy to the West, has particularly chosen Mencius as the medium.

Mencius' basic idea is that in nature man is good; and if any man be found not good, it is because he has gone astray either through physical pressure like hunger and cold, or through bad social influence. But by saying that human nature is good, Mencius actually means the good tendency in man, which makes itself manifest principally in benevolence and righteousness, as shown in the natural love of small children for their parents and the respect of grown-ups for their elders. However, to fulfil our nature to its completion we have to maintain a constant watch upon our soul, to see that it dwells all the time in benevolence and that our acts proceeding therefrom be all guided by righteousness. But this cannot be attained by mere introspection. We need further study of the ancient sages and to learn with our contemporaries besides deliberating and judging for ourselves. The whole idea is well summed up in one passage in the Book of Means by Confucius' grandson, Tsu-sze (to whom Mencius was pupil) which says "Heaven closes the nature in man; by following the nature we have what is called the Way, and by cultivating the Way we have what is called education."

Western people often speak of the Chinese as if they were entirely given up to the belief in fatalism. This is not quite true. It may be so with the majority of the dumb peasantry but among the intellectual class, which is the back-bone of the race, the doctrine of duty and the will of Heaven has long been the prevailing faith. This did not necessarily originate with Mencius but Mencius gave it an authoritative expression by saying that the man of virtue tries to fulfil the law (of righteousness) with himself, while awaiting the appointment of Heaven. To stress his strong love of righteousness and benevolence the sage says, "Life is what I desire, righteousness is also what I desire; and should I be compelled to choose between these two, I would rather choose righteousness than life." Then he puts the same idea in another way by saying, "Death is what I abhor, but there are things that I abhor more than I abhor death; and therefore, it is not every danger to life that I would shun or run from." Indeed, he was so firm

in his belief that he said: "I will cultivate myself while waiting the appointment from Heaven; whether life be short or long shall not make me doubt about it." Again he says "All going by the will of Heaven, let us submit ourselves to its right guidance. Yet those who know the will of Heaven would not stand under dangerous walls, nor do we accept that those (criminals) who die under fetters and handcuffs die by the will of Heaven." Mencius wants us to fulfil our duty to man, but leave what is beyond our control to the will of Heaven, refusing, however, to call the latter either pure accident or blind chance.

Mencius' theory of government, too, was built upon the basic idea of benevolence and righteousness, which he earnestly but vainly persuaded the rulers of his time to adopt. To reduce it to a simple formula, it is no more than for the ruler to extend the honouring of his own parents to others' parents and extend the love-care for his own children to others' children. Though his idea of democracy does not coincide with modern representative government, yet he did discover and lay great stress upon the importance of the people. He says, "In a state the people are of the first importance, next comes the altar, and lastly the prince." He maintains that when a prince has gone so far against the interests of his people that they rise up and kill him, it would not be regicide, but the execution of a criminal. Mencius was certainly not a mere idealist but possessed the solid sense of a practical statesman. He repeatedly emphasises the injunction that the beginning of the kingly way is to ensure that the people lack nothing either in supporting the living or in burying the dead. Not content with the general idea of what it should be Mencius goes into detail by describing how, under the ancient economic systems the people were supplied with meat, grain, timber and clothing and how they were educated. Mencius urged the princes he visited to practise benevolence and righteousness and he advised them to follow the kingly ways. The sage was also deeply opposed to the militarists, who "fill the wilderness with dead bodies out of the fighting for land, and fill the city with dead bodies out of the fighting for the city; and, therefore, they should be punished with capital punishment." Even those who make alliances for their prince to try to increase his private wealth should not go unpunished though to a lesser degree. Nor would Mencius let himself, as a political thinker, be blinded or fettered by conventional dogmas. In spite of its sad impotency Confucius still upheld the Chow Dynasty as the reigning house, but 70 years later he openly preached that any feudal prince who practised the kingly way could become the supreme ruler of the empire. Furthermore, touching the all-important question of the succession to the throne by heredity or selection he dismissed this controversial subject by merely remarking that it depends upon the will of Heaven, meaning that this is to be determined by the general situation and the wishes

of the people at that particular time.

Mencius further applied his fundamental idea to foreign relations. Lofty as it is, the principle seems, nevertheless, to be the only right one we know. In this respect we can do no better than give the original words as recorded in the Book of Mencius:—

King Hsuan of Chi asked Mencius if there be any principle by which one state deals with another, to which Mencius answered, saying, "Certainly. But it requires a prince of complete virtue that, though himself the master of a big state, would love a small neighbour. Thus King Tang loved the tiny dukedom of Ko and King Wen loved the tribesmen of Kwen. And it requires a prince of wisdom that, being himself the ruler of a small state, would serve a mighty neighbour. Thus the great King held it no shame to serve the Hsuen barbarians, nor did Ku Chian the state of Wu. For a mighty prince to love a small country, that is delight in the way of Heaven; and for a small country to serve a big neighbour, that is fear of Heaven. He that delights in the way of Heaven will preserve his empire; and he who fears Heaven will preserve his state. It is said in the Book of Poetry: "He keeps his empire in perpetual possession because of his fear of Heaven."

The great contribution of Mencius' philosophy lies in its value towards the culture of the true self. He reveals to us the true values which are both self-sufficient and self-satisfying. However, this needs careful watch and constant exercise. The sage says, "The objective of learning and inquiry is no other than seeking to bring back one's stray mind," and adds, "All grows by proper culture but dies

out by the neglect of it." He further draws a line between where we should use our diligence and where not, saying, "Where finding or missing depends upon whether we seek it or not, there seeking is useful to finding, because what is sought is within ourselves. But where the seeking must be done along the way of righteousness and finding depends upon the will of Heaven, there seeking does not help us to finding because what we seek is without ourselves." Therefore, if we are always watchful over our soul and fulfil our nature by righteousness we shall find a lasting joy that requires nothing external for its completion, nor can anything from the external world diminish or destroy it. Such a man riches cannot corrupt, nor poverty can change, nor power can bend. This is a man of complete virtue who will never fail to affect others—his family, his friends, his native town, and even his country as determined by the extent of his attainment. And though it is very desirable that such a man should be in high office for the Word's sake, yet this may not necessarily be the will of Heaven. But what is certain is that he will either continue improving himself by study and righteousness while in private station, or benefit the whole world when in public office.

* Note.—The word "righteousness" in its old usage is often taken in the sense of "duty" and duty generally refers to our obligations concerning the five relations, viz., that between the prince and subjects, father and son, husband and wife, between brothers and between friends.

LETTERS TO THE EDITOR

Australia's Emigration Policy

Sir,—I wonder if you could grant me space to support K. D. Gott's statements in your July issue, as against the "specially" chosen excerpts from Mr. Calwell's speeches appearing in your August number.

Mr. Calwell has stated that he wishes to keep the "homogeneous character of the population . . ." He has also made much ado about nothing in his references to the threat of lowered standards of living if large groups of Asians were to arrive in this country.

The Minister has thus shown his abysmal ignorance of Asian economics and culture, and of Asian character. Furthermore, he does not take into consideration the fact that the last war has been a good teacher, not only to us, but also to other peoples.

Orientalists very rarely wish to marry into white groups. It has usually been the opposite. They are too proud of their racial purity. The exceptions confirm the rule. Secondly, to-day no Asian will work for a European unless he obtains equal wages with the white worker for equal labour. Those who know their China will raise an eyebrow when told that *amahs*, in Australia, are paid £4 10s. and £5 a week. Unless they are paid such a wage (by both whites and Asians) they will not accept employment. Thirdly, no Asian country ever asked Mr. Calwell to relax the so-called "White Australia Policy" nor was he given a mandate by his electors to assume his present offensive attitude.

Instead, he has chosen to offend millions of Asians who, at the end of the last war, blessed our name. Now they

view us, to say the least, with distaste.

From the realistic viewpoint it is suggested that Mr. Calwell should tell his electors how much we have lost in missed trading opportunities in the Philippines, India and Malaya, because of his racialist attitude. Yet we are in dire need of markets for our exports.

Mr. Calwell, in a dictatorial fashion, has abused and tampered with the freedom of the individual, like, for instance, the attempt at deporting Chinese by plane so as to prevent a probable verdict in their favour by the Australian Courts of Law.

Furthermore, Mr. Calwell, a strict Roman Catholic, and avowed defender of "humanity" (" . . . I can truthfully claim to have administered our immigration laws consistently with precedent and with humanity . . .") has separated man and wife. No matter whatever else he felt duty bound to do, he had no precedent for, nor should he have stooped to, such an unchristian and undemocratic action.

Mr. Calwell has severely criticised Chinese seamen and Chinese private individuals.

The truth about the Chinese seamen should be known. After the opening of hostilities, in 1939, they were working on British-owned ships plying in the Pacific and Indian Ocean. Yet they were not granted war-risk premiums. After repeated demands and refusals, the Chinese officers and seamen decided to stop ashore at the first port, in the hope, by striking, of obtaining their request. Take note that they were otherwise quite willing to continue in their employment, and consider that Australian seamen were already paid such a premium.

Soon after striking at the first port of call (in Australia) seamen and officers were interned and released with the proviso that they would enlist in the Australian

Labour Corps. Most of them agreed to such an arrangement, and gave good and faithful service.

Undoubtedly, there were also some individuals with unpleasant ways. The majority, however, helped us in our war effort.

The figures of deportations are insignificant unless note is taken of the quality of the deportees. Large groups of individuals deported from America were traitors and criminals—disturbers of the public peace; the American policy, nevertheless, was not racist. The highest percentage of individuals deported from Australia had been guilty of being coloured individuals, and of having sought refuge in this country. Some had married White Australians.

A large section of the Australian public, whom Mr. Calwell has chosen to call muddle-headed and unrealistic, merely asked, for the sake of the economic and political future of this country, if for nothing else, for less hypocrisy. In other words, being quite aware of the purport of the 1905 legislation, these people asked that those Asians already here should be allowed to remain if they so wished. In a democratic country the law is made to suit the individual. A certain amount of elasticity is necessary with any legislation. The Minister had the powers to make exceptions. At this point no one denied Mr. Calwell his right, as a Minister, to implement the law to its full extent by putting a stop to a further influx of Asians wishing to remain in Australia permanently, or to refuse a return visa to those who wished to bring in relatives (i.e. wives). The Asian countries would have understood such a policy. I am not concerned with certain suggestions

related to quotas. I only wish to point out that the ordinary sane thinking individual wanted a logically thought out, as well as honest, attitude.

On the contrary, the Minister has implemented a narrow, politically and socially unsound policy which is resented just as much by many honest Australians as by our Asian neighbours. Heaven help our children from the after-effects of Mr. Calwell's blunder.

Yours, etc.,

(Mrs.) MARY D. BERTON.

West Perth, Australia.

Labour in Japan

Sir,—Permit me to point out that the otherwise valuable article on "Labour Crisis in Japan," by John Kennedy, in your September issue, contains a serious mis-statement of fact. Mr. Kennedy twice asserts that the Labour Relations Committees in Japan have been abolished in the interests of budget reduction. In fact, these committees have not been abolished for budgetary or any reasons. They are still doing an excellent job in handling labour disputes and other matters of a labour relations nature.

The revised Trade Union Law strengthens the authority of the Central Labour Relations Committee by affording it jurisdiction over the prefectural committees in matters of national importance.

Whilst these committees are by no means perfect, they are performing their duties in a satisfactory manner, and show every prospect of improvement. Certainly retrenchment in the Government has reduced the administrative staff of the committees, and indeed it is not unlikely that

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LONDON NOTEBOOK

Lord Boyd Orr on India's Food Problem

Taking the chair at a meeting of the East India Association to hear a paper on "India's Food Problems," by Sir Robert Hutchings, Lord Boyd Orr, who had just returned from a visit to India in the capacity of food adviser, struck an optimistic note about the future. "Can we feed the population?" That was the most urgent question before the Government, and one which is important for the peace and stability of the whole world. "Speaking as a farmer," said Lord Boyd Orr, "I am convinced that it is physically possible to double the amount the country produces and to get twice the amount of land into cultivation quicker than the rise of population which is bound to increase still further as disease is conquered and the expectation of life is lengthened." This can be done by increasing the yield from already cultivated land and by clearing large areas hitherto classed as "uncultivable waste" by means of large scale use of tractors and by irrigation. Two million extra tons of rice can be grown if repairs were made to reservoirs, thousands of years old, which have fallen into disuse. Larger and

more economic farming units should be introduced wherever possible, and twice the amount of industries set up alongside new agricultural developments. Transport must also be of first consideration.

"There are great potentialities in the country," he said, "and in its dynamic people. In Delhi, there are brilliant men and I found the small-holder most intelligent about what he needs to make the farming a success: fertiliser, good seeds, and above all good roads." Finally, Lord Boyd Orr expressed his confidence in India's progress. "I am prejudiced towards my Asian colleagues," he said with a twinkle, "they always supported my most radical schemes in F.A.O. and they were never daunted."

Visiting Educationalists

Mr. Lee Hang-Peu, Headmaster of the Piu Ching Middle School, Hong Kong, is in London for a three months' visit under the auspices of the British Council to study the British educational system. His programme will include visits to all types of schools and he will study teachers' training methods and educational administration. The Piu Ching group of schools in Canton, Macao, and Hong Kong, was founded by the Baptist Mission. Mr. Lee is himself a prominent member of the Baptist Church and is also actively interested in the work of community centres and the Y.M.C.A.

Dr. Hsu Hsi-Ling, Director of the Canton Mass Education Association, is visiting the United Kingdom

to study adult education facilities. His programme for the first part of his visit includes appointments with the secretary of the Mass Education Committee at the Colonial Office, the Workers Educational Association, the National Institute of Adult Education and the education department of the T.U.C. Dr. Hsu was Professor of Education and Director of the Experimental Mass Education Centre at Kwangtung Provincial College of Arts and Sciences.

Another visitor to London is Prof. Po Tha, Professor of Chemistry at Rangoon University, Burma. He visits the chemistry departments of British universities and the research laboratories of chemical manufacturers. Prof. Po Tha has recently been appointed assistant examiner in chemistry for intermediate science examinations by London University.

The Vice Chancellor of Kabul University, Dr. Mohammed Anas Khan, who was a delegate to the recent U.N.E.S.C.O. conference in Paris, is now studying the British educational system. His programme includes visits to a number of schools in London, ranging from nursery schools to technical colleges, to the Ministry of Education and the London County Council. Dr. Anas Khan obtained a doctorate in science at Kabul University in 1942, since when he has held a number of educational appointments including those of Programme Director in the Ministry of Education and Professor of Science at the University. He became Vice Chancellor in 1948.

further staff reductions will have to be made, but it is not expected that such reductions will seriously affect the work of the committees.

I call this to your attention merely in the interests of accuracy.

Yours, etc.,

MIRIAM S. FARLEY.

American Institute of Pacific Relations.
New York

Indian Ocean Pact

Sir,—It is a pity that the otherwise well-sustained thesis of "An Indian Ocean Pact," composed by Mr. P. R. Ramchandra Rao for your September issue should be marred by the phrase: "The North Atlantic Alliance is a superlative example of a regional agreement." Upon this belief Mr. Ramchandra Rao proceeds to a defence of the Alliance as falling within the province of the United Nations Charter.

This has never been the view of the chief architects of the North Atlantic Pact. The clause of the Charter dealing with regional organisations has never, to my knowledge, been invoked to defend its legality under the Charter. Instead, Article 51, which permits the taking of measures of individual or collective self defence has always been quoted.

Thus, Mr. Bevin, British Foreign Secretary, could say in the House of Commons on March 18th last:—

"... I would emphasise that the pact is in every way consistent with the purposes and principles of the Charter of the United Nations. Its primary purpose is to provide for the safety of our countries, in accordance with the inherent right of individual or collective self-defence recognised in Article 51 of the Charter."

Again, the White Paper issued by the U.S. Department of State in connection with the publication of the text of the Pact, makes the same important point.

Yours, etc.,

HOWARD FOX.

Sevenoaks, Kent.

FROM ALL QUARTERS

Integration of Indian States Completed

The process of integration of Indian States, begun soon after independence, was completed on October 15th with the merger of the ancient and historic state of Banaras with the United Provinces and with the taking over of the states of Manipur and Tripura (situated on India's north-eastern border) by the Centre as Chief Commissioner's Provinces.

Banaras State has an area of 875 square miles, with a revenue of over Rs. 4 million. Its population is about 450,000. Manipur, which lies on the border of Burma, has an area of over 8,600 square miles and a population of about 550,000. Tripura covers over 4,000 square miles with a population of nearly 514,000 and a revenue of about Rs.4.5 million.

Only three of the old 565 Indian States now retain their original boundaries. They are Mysore, Hyderabad and Kashmir. Integration of the States has been brought about in three ways. In the first place, administration of certain States has been taken over by the Centre. There are now eight such States: Himachal, Pradesh, Bilaspur, Bhopal, Rampur, Cooch Bihar, Manipur and Tripura. Another way in which this was achieved was by formation of hitherto separate States into viable groups. As many as 304 States, with an area of 236,000 square miles and

with a population of 37.6 million have been formed into such Unions. There are to-day six Unions of States—Rajasthan, Patiala and East Punjab, Madhya Bharat, Vidhya Pradesh, Saurashtra and Travancore Cochin. Lastly there have been mergers of States with Provinces. Two hundred and thirty smaller States, with an area of over 110,700 square miles and a population of 18.2 million, have been merged with the adjoining Provinces.

The names of some of the Indian Provinces are to be changed as a result of the first Schedule of the Draft Constitution, which was adopted by the Constituent Assembly on October 15th and enumerates the different units of India. Thirty units are specified on the present basis and include the nine Provinces, 12 centrally-administered areas, including the Andaman and Nicobar Islands and nine Indian States or States Unions. Central Provinces and Berar will now be known as Koshal and Vidarbha respectively under the new Constitution, while East Punjab and West Bengal will be known as Punjab and Bengal respectively.

New South Seas Cult

A new religious cult which is causing some concern to the Australian Government is spreading among the inhabitants of some Pacific islands, in particular New Guinea. Known as the "Cargo Cult," it is based on the belief that the spirits of departed islanders will return in ships and aeroplanes, bringing with them axes, tobacco, spirits, cloth and other highly valued goods. From time to time, the inhabitants of various islands make extensive preparations for this event, often waiting for days on the beaches, only to disband frustrated and disappointed. The white man is blamed for the non-arrival of the expected ships or aeroplanes, and often attacked. There have been frantic appeals by white settlers to the Australian Government for protection.

In order to show believers of the "Cargo Cult" that those modern products for which they craved were not the work of a divine force, Australian administrators took them to Brisbane to see for themselves how such goods were made. The visit, however, had no effect and the problem remains, for anthropologists to solve.

Earthquake in the Pacific

A severe earth tremor has shaken the island of New Britain, east of New Guinea. It was felt mostly at Kokopo, 20 miles from Rabaul, on the southern shore of Blanche Bay and disrupted communications between the two places. No loss of life has been reported but landslides are still continuing both on the roads and in old Japanese defence tunnels which honeycomb the Rabaul area.

New Britain, part of the Bismarck archipelago, has been under Australian administration since 1919 and was occupied by Japan during the war. It is a 300 miles long,

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but narrow island covering an area of 10,000 square miles and has a population of over 90,000. High volcanic mountain chains make penetration into the interior difficult and the centre of the island has never been crossed by white men. Rabaul has suffered from earthquakes before. In May, 1937, a volcanic eruption severely damaged the town and killed 293 people. It was this liability to earthquakes which induced the Australian Government to move the site of the capital of Papua and New Guinea from there to Port Moresby.

Philippines Educational Reconstruction.

This year's appropriations for education in the Philippines are larger than the country's total pre-war budget, and comprise 36.5 per cent. of all state expenditures. This percentage is probably larger than that spent by any other country on education. The University of the Philippines, completely wrecked during the war, has been given a new 1,000 acres site near Manila and it is thought that its rehabilitation will take between 5 and 10 years. The Philippine Normal School and the National Library and Museum in Manila have meanwhile been completely restored. The former Bureau of Science has been reorganised as the Institute of Science with much wider scope and larger funds. Besides doing research in

the biological, chemical and physical sciences, it also undertakes applied research, especially for industry. The country's educational needs are still great. Fifty per cent. of the children are still without educational facilities. Of those in school, two out of every three lack textbooks, and are taught by teachers two-thirds of whom are sub-standard in professional qualifications and have no essential teaching aids, such as manuals and courses of study. The National Museum is still almost empty, as are school and community libraries throughout the country. Scientific libraries, equipment and supplies have yet to be provided.

Chinese Language Reform

An Association for the Reform of the Chinese Written Language was inaugurated in Peking in October 10th by 100 language reformers from all parts of China. The association aims at finding a system for the Latinisation of Chinese and for the simplification of the Chinese characters. It hopes to find a unified dialect for all China on the basis of the present northern dialect, and to help the national minorities in China to reform their language or to create a new written language. Although conditions for reforming the language are not yet ripe, it was felt that active preparations should be made now.



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BOOKS ON THE

Education and Village Improvement by **I. W. MOOMAW**
(*Geoffrey Cumberlege, Oxford University Press, 16s.*)

The Peasants Home and Its Place in National Planning
by **F. L. BRAYNE** (*The Village Welfare Association, 6d.*)

Mr. Moomaw's book made its first appearance in 1939. It is a tribute to its usefulness that eight years later it earned the compliment of a second edition. The author is Principal of a Vocational School in Gujarat and naturally views Village Improvement from the educational angle. In a country where barely 10 per cent. of the rural population can even read or write, there is no better standpoint. There was a time when health seemed to me even more important than education, but now I would put education first, since without it it is impossible to appreciate the value of the simplest measures for health, or to apply them intelligently. Rural life, as Mr. Moomaw observes, "is woven from many threads" and needs "a penetrating educational effort" to touch it as a whole.

The book is divided into twelve chapters, six of which deal with education in relation to health, agriculture, co-operation, the rural mind, the village and the home. Four more touch on indebtedness, cottage industries, population and land tenure and on farming as an occupation for Indian youth. The scope, therefore, is wide, but the book is small consisting (at a rough computation) of little more than 50,000 words. The result is a manual rather than a study of the many factors involved. These, with the appropriate measures for improving the village, are simply and clearly stated but there is no attempt to assess their relative importance. The profound economic effects of Hinduism are ignored and so serious a problem as the fragmentation of land gets only two or three pages: yet, where it is acute, it stultifies all agricultural progress. Incidentally the success in dealing with the problem in the Punjab is attributed to someone who had nothing to do with it: the name that should have been mentioned is Mr. Calvert's.

Unlike some who write or speechify about village problems, Mr. Moomaw has studied them in the village, but only, it would seem, in Gujarat. He would have been able to write with more authority and dig deeper into the subject had he confined his survey to Gujarat or at most to the Bombay Presidency. Instead he writes of India as a whole, and I found myself constantly questioning his generalisations, often undocumented, and wondering how far they applied outside Gujarat. So wide a view based on so local a study inevitably produces a sense of superficiality, not diminished by a glance at the bibliography and index, still less by the little attention paid to the economic and psychological difficulties involved in the general adoption of the many measures recommended. It all sounds so easy that a reader new to the subject might well ask why the progress made has been so poor.

This is the question which Mr. Brayne sets himself to answer in an 18-page pamphlet, for the publication of which we are indebted to the Village Welfare Association.

FAR EAST

With his long first-hand experience of Indian village life he realises that all the advantages, measures and nostrums offered the village by politician, official or reformer will be of no avail as long as the incentive to improve is lacking; and he is surely right when he says that "the only possible incentive is the desire to improve the home." Mr. Brayne begins indeed where Mr. Moomaw ends, and it is characteristic of the still common attitude to this aspect of the problem that what might well have been Mr. Moomaw's longest chapter is one of his shortest. Mr. Brayne pertinently observes that "a backward country is one where the women are allowed to drop behind the men in education and training." He considers, therefore, that any plan for raising India's standard of living "must be built round the home and the woman who is responsible for it."

The other major point he makes is that all planning for improvement demands a clear picture of "the new manner of living" in view, and in an appendix of six pages he draws a vivid, if somewhat Utopian picture of the new landscape to be planned. Not everyone will share his faith in planning on a nation-wide scale, but no one who knows the Indian landscape as it is today could doubt that many of its features cry aloud for change and most of those who have tried their hand at change will agree that without some kind of faith little will be achieved. It is common ground between Mr. Brayne and Mr. Moomaw that the new manner or higher standard of living should include the cultural and spiritual as well as the purely material. For this purpose Mr. Moomaw rightly emphasises two points in danger of being overlooked in large-scale planning; firstly, that "all that's good in our heritage," should be preserved—the old light is not less important than the new—and secondly, that standard and goal must be governed by what the people themselves desire. Meanwhile all who wish to help them should ponder Mr. Brayne's pamphlet, which is written with characteristic conviction and force.

MALCOLM DARLING.

Rabindranath Tagore, Poet and Dramatist by EDWARD THOMPSON (*Geoffrey Cumberlege, Oxford University Press, 16s.*)

Rabindranath Tagore, Poet and Dramatist was first published in 1926. The second edition, coming in 1948 after the poet's death, is more comprehensive and mature, revision and resetting being drastic enough to make it a more or less new representation of Tagore's works.

The book is divided into age groups and thus automatically falls into style groups, which was a fortunate choice as Tagore's different periods of style coincide with the various stages of his life.

Tagore was born at a time when Bengal was full of new beginnings in all fields of life. He started by falling in line with the literary artists of his country. At that time the Bengali stage was crowded with conventions that had no counterpart in real life. He threw aside some of

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these, saved Bengali poetry from its self-imposed complexities and developed a few of his own instead. Some of them, like the Thakurdada, are strangely like those of Western playwrights.

He was not a great dramatist. His plays lack mastery of thought and are weak in construction. There are too many obsolete conventions, and he uses the same theme and the same type of character or characters again and again. They are but the vehicles of ideas and the pressure of thought often strangles action. Although they are all literary dramas they are not altogether divorced from daily life, as he incorporated in his work common everyday customs.

Tagore is better known by his songs which are about 2,000 in number. Their themes are the eternal ones; Autumn, Spring, the changing earth, the boatman and the river, the rains, flowers, birds, tears, laughter, the lover going to keep tryst, the beloved waiting. These are handled with an easy quality of melody. Thoughts and similes bubble incessantly in his mind. The effervescence of ideas is never checked, but it gets monotonous. Tagore exploits and explores every emotion far too much but with constant freshness. He is too concerned with externals and ornamentation and does not always show serious intellectual effort, but his mastery of expression is consummate and his metrical accomplishment impeccable. He was greatly interested in form and was always experimenting with it, hence the lateness of many of his developments, while his personal experience of religion and the poise and peace that came when he saw his life unified with God, sets him apart from other poets.

Professor Thompson has quoted Tagore's early poems very fully because many of them are not translated. He has mirrored for us the Bengal of Tagore's time and shown us the poet's temples of fame. But we are just given faint glimpses of the presiding deity. We do not know what he is really like.

BINDU D. KUMANA.

The Muria and their Ghotul by VERRIER ELWIN (*Oxford University Press, 42s.*)

During the last ten years, Dr. Verrier Elwin has played a unique part in the re-discovery of contemporary Indian culture. His collections of poetry—*Folk Songs of the Maikal Mills*, *Songs of the Forest* and *Folk Songs of Chhattisgarh*—revealed a type of primitive poetry entirely new to many readers. His book of folk-tales, collected in Mahakoshal, displayed a wealth of rural fantasy and invention, while his detailed studies of primitive Indian peoples—*The Baiga* and *The Agaria*—drew attention to a wilder India of a totally unsuspected charm.

The Muria and their Ghotul continues this significant work, but on an even ampler and more detailed scale. We are shown the Murias in their native setting of Bastar State, engaged in axe and plough cultivation, hunting, fishing, gathering honey and collecting fuel. A Muria's life from birth to death is described and there are long and vivid chapters discussing tribal religion and the legend of Lingo Pen, which sanctions and vitalises the ritual. Muria manners, dress and methods of adornment are reviewed and there is hardly any aspect of tribal life which is not meticulously described. At the same time, the book

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is something more than an ethnographic survey, for it is virtually an enquiry into a whole condition of tribal happiness. As he lived among the people, Dr. Elwin was struck by one outstanding fact—their innocent and infectious happiness. Their poetry was not of much account and it was obvious, therefore, that the explanation of such a joy in living must lie elsewhere. Eventually Dr. Elwin concluded that the secret lay in the form of education imparted by the *ghotul* or village dormitory, and he devotes the major chapters of his book to describing its working.

Muria dormitories, he points out, are essentially "a kingdom of the unmarried." All the unmarried boys and girls must be members, and after a period of testing, they are given special duties, are taught dancing, agriculture and singing, and are disciplined in tribal custom and religion. Two distinct types of dormitory are recognised. "In the older, boys and girls pair off in a more or less permanent relationship which lasts till marriage, while in the second and more modern form, such exclusive associations are forbidden and partners must constantly be changed." Yet such a system does not seem to produce corruption or excess. On the contrary, it appears to rid the children of jealousy, to ease the crisis of adolescence and to render more stable their subsequent marriages. "There are few people," Dr. Elwin considers, "with a stronger sense of domestic morality and conjugal fidelity" than the Muria, for, "if youth has freedom, it also moves on into a life of strictest decorum." "Muria life may be described as having in its pre-nuptial period many of the features of Huxley's *Brave New World* but in its post-

nuptial period the atmosphere of the poems of Tennyson." It is precisely this mixture of freedom and responsibility which gives the Muria his happy zest.

This is a book which widens our understanding of Indian life and records a culture which will excite and delight the reader.
W. G. ARCHER.

The Chinese Theatre by JACK CHEN (*Dennis Dobson*, 7s. 6d.)

Classical Chinese drama, an art that combines ballet, spoken dialogue and operatic singing, has no European equivalent, and is of such antiquity that its exact date of origin in its present form is somewhat obscure, though it grew, of course, out of the dances, ballads and pantomimes of a still earlier period, and out of the acrobatics and clowning by which the jesters amused the nobles at court. At all events, the conventions for which it is noted gradually multiplied through the centuries, and today they are so numerous that the theatre in China must be regarded as one of the most complex entertainments known to man. Strict rules govern not only an actor's dress and make-up, but also his every gesture, movement and look, and the absence of scenery makes it necessary for a player entering a bedroom, for example, to open an imaginary door and cross an imaginary threshold, whereupon he finds himself confronted by the "bed"—a curtain draped over a bamboo frame. Similarly, a storm, the sea, a city, and so on, are all portrayed by flags of various designs, and if we add that there are two main "schools" (the Northern, *Tsa Chü* and the Southern, *Hsi Wen*), that the texts are classified under about a dozen headings, and that a masterpiece like *Pi-Pa-Ki* (The Story of the Lute) consists of over forty scenes written in archaic language, we may begin to appreciate the difficulties that confronted Mr. Chen in his task of presenting a coherent picture of the traditional stage, especially as he has confined himself to a single chapter. Although the result is inevitably in the nature of an introduction, however, his concise account has much to commend it, and those requiring greater detail would be well advised to consult the bibliography, which contains a selection of five titles taken from the full list of works published in English during the last three decades.

In the second and third chapters of his book Mr. Chen turns his attention to the Western style of acting that has become popular among Chinese intellectuals since the founding of Peiping's "Spring Willow Dramatic Society," in 1915, and to the even more recently developed Yangko theatre which, based on the rustic dramas of Shensi Province, is thriving in the areas now under Communist control. Here, needless to say, we are very close to politics, a subject by no means indispensable to a study of dramatic art, and there are times when the treatment is not quite as objective as some might wish. Nevertheless, this section certainly breaks new ground, and it would be unjust not to mention, too, that the standard of production of this latest volume in the *International Library of Theatre and Cinema* is very good indeed. In addition, the author's own illustrations, particularly the drawings of typical characters, are delightful, and the clarity of the more diagrammatic representations of properties and musical instruments could not easily be improved.
DAVID PARRY.

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The Allied Occupation of Japan by EDWIN M. MARTIN
(Stanford University Press; London: Geoffrey
Cumberlege, 16s.)

When four years ago—Japan had capitulated formally on September 2nd, 1945—the Americans occupied the Japanese islands, their main purpose in doing so was to eliminate any possibility of Japan's revival as a war-like nation. In order to achieve this aim the occupying forces had not only to demilitarise the Empire of the Rising Sun, but they also had to teach the Japanese people the patterns of behaviour expected from a peaceful nation. Democracy, in the Anglo-Saxon meaning of this frequently misused word, was to reform the Japanese. Last month General MacArthur reviewed the "accelerated progress" Japan had made on the path of moral, political, and economic rehabilitation. "The Japanese People," the General stated, "have fully and faithfully observed their surrender commitments and advanced steadily along the road of spiritual regeneration and physical reconstruction. . . As a result," he continued, "the threat of Communism as a major issue in Japanese life is past. It fell victim of its own excesses. The Japanese mind penetrated the hypocrisy supporting its position. This test of strength, while disturbing to orderly progress, served to bring to light for the first time the full latent power of the Japanese devotion to the concepts of freedom and the integrity of their constitutional processes."

This highly optimistic opinion of the Supreme Commander for the Allied Forces in Japan is not shared by mentally neutral observers of Japan's efforts to democratise herself. If you want to find out for yourself whether the occupation was successful you have only to read Mr. Martin's book on *The Allied Occupation of Japan*.

Within its compass of about 100 pages of information and analysis and 50 pages of appendices reproducing official documents on the "basic post-surrender policy for Japan," Mr. Martin's book is valuable though only the first two years of the occupation have been taken into consideration. It is very helpful, however, that each of the book's five chapters on the formulation and execution of Allied occupation policy is compared with the directives for the policy agreed upon in Washington or by the Allies. This useful technique facilitates comparison between objective and achievement, and the very sober thought, for political reasons, restrained analysis shows that there are still things that are rotten in the State of Japan. Contrary to all official statements and appearances the big industrial concerns have not been broken up to a degree which would exclude the remilitarisation of Japan: the *zaibatsu*, though keeping in the background, are not defeated; bureaucrats, politicians, estate owners are passively resisting; strategic materials are hidden away and the old reactionaries are slowly coming into their own again because the "Allied" military authorities are reluctant to purge the political life efficiently as they regard the old guard as potential leaders against the spreading of Communism on the mainland of Asia and in Japan herself. It is, therefore, not surprising that the author, a trained sociologist, found the democratisation of Japan not an easy task; it is, however, not too difficult to discover from the context how the rulers of Japan would behave were they left to their own devices. Mr. Martin's

good grasp of historical processes and the abundance of useful information makes his book good reading though it would carry more punch were it up to date.

JOSEPH KALMER.

Hawaii, A Century of Economic Change, 1778-1876
by THEODORE MORGAN (Harvard University Press;
London: Geoffrey Cumberlege, 22s.)

Mr. Theodore Morgan, Associate Professor of Economics at Wisconsin University, wrote this book for the series of economic studies at Harvard University. It deals with the most interesting period of modern Hawaiian history: from Captain James Cook's visit in 1778 until the signing of the Reciprocity Treaty between the United States and Hawaii, by which Hawaii was caught in the expanding commercial network of the world and Hawaii's future was the future of its plantation economy.

After a thousand years of seclusion from the other parts of the world, the eight Hawaiian islands with their 6,407 square miles of territory and about 300,000 inhabitants of Polynesian origin were opened in 1778 to European and American traffic. The impact on Hawaiian civilisation, health and economy was a disaster. The wars between the different chieftains of the islands spread rapidly and iron, introduced first by Captain Cook, became the most coveted property among warriors. Continuous interference with native economy, mainly through the hardships of expeditions into the cold wet uplands for the purpose of collecting sandalwood was disastrous to a people used to the ideal climate of the seashore. Then came the introduction of a specific vicious foreign habit, the intemperate use of alcohol and abolition of the native tabus. Finally, the diseases introduced by the white man, or *haole* in Hawaiian, reduced the population to 82,000 in 1850. The history of *haole* interference with the natives was a highly developed capitalistic one and caused the native feudalistic system to break down with amazing rapidity. The *haole* traded first in fur and sandalwood, then came the whalers, the Californian gold rush and finally the sugar industry, which is still the island's main source of income. Tens of thousands of Chinese, Portuguese and Japanese sugar workers who were brought to the islands during the last century settled there. The reciprocity treaty provided for free entry into the United States of fifteen tropical products of which the most important were sugar, molasses and rice. In exchange Hawaii was to admit free agricultural equipment and hardware, machinery of all kinds, grain and breadstuffs, building materials, cotton and woollen goods. The treaty was in force until the annexation of the islands by the United States in 1898.

E. V. ERDELY.

Owing to an unfortunate error, book title and name of publishers were omitted from the review article "The Last Viceroy" by Edwin Haward on page 23 in our last issue. Mr. Haward's article referred to

Time Only To Look Forward Speeches of the EARL
MOUNTBATTEN OF BURMA (Nicholas Kaye, 21s.)

"THE FLUTTER OF BIRDS"

by Winifred Holmes

Little Vehicle by ALLAN HOUGHTON BRODERICK (*Hutchinson*, 21s.).

UNDER the troubled political surface of the lands of Viet-nam lie depth upon depth of rich cultural strata, much of it a living tradition in the everyday life of peasant and nobleman alike. In Annam the chief heritage is Chinese-inspired; in Cambodia, it is Indian, but both owe much to a far-distant common Indonesian background of tribal custom and magic. There is evidence to show that the prevailing totems of the tribes inhabiting the uplands of Viet-nam, as in many parts of Melanesia, were birds, while those of the lowlands were snakes and water-creatures, formalised into monsters. The snake motif appears in all its glory at Angkor Vat and other Cambodian shrines, but given a new Hindu and Buddhist significance, while the bird motif lives to-day, not only in the upward sweep of roof-tops, but chiefly in the movements of the dancers—crudely at village festival dances, or ceremonially formal at court performances of the royal ballet. In fact "The Flutter of Birds" is one of the chief dances to be learned by the pupils of the "School for Goddesses," along with the "Cadence of Farewell," the "Cadence of Entry and Departure," the "Cadence of Princes and Divinities" and the "Cadence for Combats and the Airy March of Princes."

In Cambodia lie the tremendous ruins of Angkor Vat, splendid in their jungle setting and full of some of the world's finest sculpture. But it is dead—a shell. Only the striking likeness of to-day's Cambodian men and women to Khmer facial types link the living with this stupendous mausoleum of a glory that flourished twelve hundred years ago and vanished like a dawn mist.

But dancing and music live on. On the reliefs of the great temple are carved many of the musical instruments used in the ballet orchestra of to-day—xylophones, drums, gongs, bells and guitars. In addition there are other instruments which are seldom used now, such as lutes, flutes, cymbals, tambourines, trumpets, horns, conch-shells and harps. Cambodian music of to-day is closer to ancient Chinese than to Indian music; it is less emotionally exciting than Indonesian music, but as an accompaniment to the hieratic, restrained and hypnotic dancing of the ballet-drama it is completely satisfying and right.

The training of the Cambodian ballet girls begins at eight years old. They are chosen from the "deer" rather than from the "ox" physical type. (These are the distinctions made by the people themselves between the slender, small-boned type, and those who are broad and large.) They are usually peasant girls of no education, but they have a severe discipline imposed upon them, a discipline of mind as well as body, and if their memory should fail them, they will fail as dancers.

The ballet mistress may be old, but she must be agile enough to perform each step and phrase of the dance herself to show her pupils. She holds a long cane with which to beat time—there is no music during lessons—and often beats the girls with it too! The two sets of movements, the slow, which represents the hieratic and static nature of the cosmos, and the quick, which represents the dynamic, must be learned. Of the two the quick movements are easier and take less time to master. The contrast between the two principles of the universe is the essence of the dance.

The first lessons, though, are simply in the lengthening and making supple of the hands: in South Indian Kathakali, the first exercises are for fingers, hands and eyes. After four years the young dancer should be mistress of her art, having specialised in one of the principal roles of prince, princess, giant or monkey-warrior.

Alan Houghton Broderick's delightful book on Cambodia, *Little Vehicle*, gives much first-hand information and description of Cambodian dancing. He says that graduation-day of the dancers in the royal ballet at the Cambodian court was always Thursday, the most auspicious day of the week, whose colour is deep, joyful yellow. "Eight altars are set up in the rehearsal hall of the palace and at the eight points of the compass. On the evening before the main ceremony, ten monks are brought in to recite prayers calling down benison. The teachers, the dancers and the audience all repeat the Five Commandments, not to kill, not to steal, not to commit adultery, not to lie, not to drink alcohol. The next morning, about eight o'clock, a platform covered with a white cloth is put up in the hall. On the cloth are placed the dancers' masks and headgear. In the centre is the mask of the hermit *Muk Eysey*, on the left the ten-visaged mask of *Muk Dap*, or Ravana. The four-faced yellow mask of Brahma, the green visages of Indra and Rama, the golden face of Laksmana, the red mask of Bharata . . . the masks of ogres and giants, the crowns of queens and the diadems of princesses. To the right are the tiaras of divinities, the crowns of kings and princes and the masks of males and men."

"The candles and incense-sticks are lit. By the flickering amber light, the coloured fruits, the viands and the offerings all merge into the rich, dull background, while wisps of blue incense-smoke curl in the air. The organiser of the ceremony reads the formula of invocation of the spirits of dance and music. The little dancers rise from their places and carry plates of offerings upon their heads to eight altars at the eight points of the compass. One girl pours a libation of coco-nut milk and another one of alcohol. All throw a handful of grilled rice to the north, to the east, to the south and to the west."

Then the moment comes for the Spirit of the Dance, who presides, to invest each dancer with the insignia of

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the role she has chosen to perform. In his mask of the Hermit he starts by putting Ravana's mask of the Ten Faces on to the dancer whose privilege it is to personify the Demon. Then he places on each other girl the mask or crown of her role. The cotton thread each dancer wears has been steeped in holy water and she is now anointed on the forehead with rice-thickened perfume by the Spirit of the Dance. Anointed and blessed she may now dance till the incense sticks and the candles burn away to nothing in the hot tropical air.

A magnificent setting for these dance-dramas of the ancient Hindu tradition, mixed with Indo-Chinese and Siamese legends, is the terrace of the temple at Angkor Vat. Mirrored in the lotus pool, the music rippling and gurgling, the dancers go through their bird-like movements with an indrawn quietude of spirit which is that of dream and not reality. No greater contrast could be imagined than that between the outward-expressing European ballet and the ballet of Cambodia, inward-looking, contemplative, withdrawn as gods are withdrawn from the violence and agitations of men. It is different in essence too from the explosive quality of South Indian Kathakali dancing, although the dramas portrayed are often the same with the same characters of Ravana, Rama and Hanuman. Perhaps it is that the "Little Vehicle" of Hinayana Buddhism, which came from Ceylon and weaned the country away from both Hinduism and Mahayana Buddhism, has sobered and altered the spirit of this pre-Hinayana dance to its own austerity and passive acceptance of a world without divine compassion. No emotions, no appeals to a saviour (who does not exist) can avail man. He must rely on himself alone, on self-discipline and knowledge, to relieve himself from the irk of re-birth into suffering. In the dying words of the Master, "Man has no saviour but himself. The reward for right doing is not eternal life, but extinction and freedom from successive reincarnations. Be then, O Ananda, your own Lamps; be your own Refuge."

And yet this austere belief does not altogether explain the Cambodian ballet, which moves its audience to other, more human feelings. The origin of the dance is in the Apsaras, the divine dancers of paradise, whom the gods brought to earth to delight and teach mankind the art of dancing. They are portrayed over and over again on the walls of Angkor Vat in the same poses as those in use to-day. But they are not clothed as now—when the dancers are literally sewn into their clothes. They wear nothing much more than their heavy jewellery, although their hair is elaborately dressed and twined garlands of flowers are round their necks.

In the song of Prea Ket Mealea, the "Prince of Flowery Light," the dancers are described as being of "medium height, well-shaped, in the flower of their youth and admirable to contemplate." "You cannot look on them without love. The eye is not tired. The soul is rejoiced. The heart is not cloyed. When you have gazed upon them your spirit is filled with their image and you can no longer move."

Perhaps to the Cambodians, emotion conveyed inwardly is more moving and aesthetically satisfying than when conveyed outwardly—a matter of taste rather than of religious belief.

MULK RAJ ANAND

Novelist of a New Age

by Alfred J. Edwin (Delhi)

PAINTING and music, verses and essays are, in the final analysis, the expression of a people. Happiness or sorrow, prosperity or poverty, bondage or freedom—they are the inspiration of painters and poets, writers and musicians.

Seen against this background, India's recent past finds a true reflection in the works of Dr. Mulk Raj Anand who holds pride of place among contemporary Indian novelists. An ambassador of the new age, Dr. Anand has done more than many to interpret India to the West. His novels, written in a language at once simple and vivid, are intensely human; in fact humanism is the keynote of all his works. A struggling mankind in a changing world order is the theme throughout.

"Though our writing in English," he once said, "together with the work of the Anglo-Indian or Eurasian writers, is strictly not a stream of Indian writing, but a kind of regional branch of English literature, it is yet, if we are not too formalist in our approach, a part of Indian cultural development and has its value, if only as an interpretative literature of the most vital character." This is the philosophy of Anand's writings, which are characterised by a fusion of Eastern traditionalism and Western materialism; a new cultural value resulting from a liberalisation of Western thought through the wisdom of the East.

Anand came into contact with the West early in life. Son of a craftsman, he was born in the Punjab. Later in life his father joined the Army and the frequent movements of the family were those of the regiment in which Anand's father was serving. This "nomadic" existence prepared young Anand for what was to become his life work. It gave him an opportunity to meet people—people of different castes and creeds and of various walks of life. He also met the first representatives of the West—British servicemen. "I remember the thrill I had when I could collar some Tommy and practise my vocabulary on him. Usually they could not understand my sing-song, as I could not catch a word of their jerky staccato except the swear words."

It was Anand's father who taught him to read and write. His mother introduced him to the mysteries of folk-lore and developed in him a true understanding of village life. A mind well-versed in the traditional life of the country was, with the help of modern education, quick to perceive the changes that were creeping into society and threatening to revolutionise what was historic, what was real India. And this change in the social structure of the country, effecting in its wake political and economic progress, forms the background of Mulk Raj Anand's works.

But some years were to elapse before Anand embarked upon his literary career—the career of a novelist, a story-teller and an essayist. In these years he excelled at recitation of English prose and verse; read books by English authors far in advance of his school curriculum and made it a practice to translate every day passages from his native language (Punjabi) into English.

After finishing his education in India he came to England to work for a Doctorate in Philosophy. This was part of his ceaseless endeavour to master the two worlds—the East and the West. A man of maturer judgment and broader outlook, in the 1930's Anand took to writing a series of novels that have brought him fame and honour not only in his motherland but also beyond its frontiers.

Intimate accounts of the Indian masses, his novels portray the changes ushered in by social forces. In *Coolie* Anand recaptures in vivid scenes the changing life of Munoo the country lad. *Coolie* has brought him rich rewards. Along with some of his later novels, *Coolie* has been translated into some 14 languages and it was estimated that three million copies of this work have been sold in Russia.

Two Leaves and A Bud narrates the transformation of a group. The story centres round Gangu, a peasant from Hoshiarpur (Punjab) who goes to work on a tea plantation in Assam. This novel, to quote the words of Stephen Spender, "has all the qualities which have given Anand a leading place among contemporary novelists."

Although it is true that Dr. Mulk Raj Anand would have earned a lasting place in the annals of literature through these two novels alone, he has others to his credit. *The Village*, *Across The Black Waters* and *The Sword and The Sickle* are slightly different from the first two, although the general pattern is the same. In these later novels—built round a Punjabi peasant—the author, in fact, gives a picture of his own youth. It is a lively record of the social currents that electrified the India of the early 20th century—the years immediately preceding the war of 1914-18.

In his novels Mulk Raj Anand has built up a style characterised by forthright boldness and imaginative vision. Accent on national idiom correlated to a truly Indian background—that is the expression of this modern novelist's writings. The language, simple yet graphic, is the outcome of sympathetic thinking. More, it is characteristic of Anand; in fact, of "the regional branch of English literature" of which Anand professes to be an ardent exponent.

The writings of authors of this school are influenced by "the idiom and metaphor of Indian vernaculars." If

Anand is to be acknowledged—and there is no reason why he should not be—as a master of this style, this influence, I feel, mars the beauty of his language. Phrases like “if he didn’t ‘warm’ the hand of the chaprasi” or “his eyes filled with water” at once convey an impression of literal translation. They underline rather boldly the after-effects of the translation practice Anand undertook in his school days!

What if Anand had eliminated from his otherwise brightly written chapters these phrases of Indianised English? The result, I am convinced, would have been happier. Anand himself, as I have observed earlier, attaches too much importance to this style, to this school of writing. But it is one thing to be stylistic; it is another to sacrifice language for the sake of making it look different. What jars the reader are the few passages that appear clumsily in a perfect setting.

On the other hand, one comes across some beautiful writing that marks out Anand’s qualities of making his characters live, of portraying the countryside in all its details, of analysing moods gay and grief-stricken.

“The gracious curve of her fair Himalayan face was the shame of roses as it lay encased in the tangles of her hair . . .” “The mist broke in the twilight, a slight breeze burst through, and the half-sleeping, half-waking world, gasping for breath, now filled its nostrils deep, deeper, and stretched itself to embrace the sense of freedom which came with the wind . . . Then the trees, the flowers and the tea bushes assumed a deep, tender green. The birds began to sing a hushed note of satisfaction at the prospect of a beautiful day.” “Leila drifted across the dark sky of her soul to a frail light that enshrined the memory of a secret. Her mind went back through the wild stretches of her childhood during which she had played with the boys who grazed goats in the mountains . . .”

These passages from *Two Leaves and a Bud* stand witness to the greatness of a novelist who can colour his language with the crayons of an artist and the imagination of a poet. Yet the finished picture is not a Utopian blueprint; it is a realistic presentation of life, made vivid by attractive characterisation. Mastery of language is borne out by that delicacy of touch that keeps the story moving, smoothly and swiftly, towards a perfect *denouement*.

A SHAN MARRIAGE AND DIVORCE

by Lt.-Col. D. MacD. Fife

BAWMG CHAWNG was in trouble. He was my cook, and a very good cook. He had a way with rum omelettes, cheese toast and tomato fish that reflected credit on his former master. He also had a way with girls.

We were across the Salween in the Wa States; part of an expedition that started off as escort to a mining survey party, but grew into a sort of frontier defence force as opposition increased, and disputes over the boundary became more frequent. However, that is another tale.

I was in charge of the base camp, and had just been able to get bamboo huts completed before the rains began. Most of the local people were Shans and Shan-Tayoks. The latter are half Shan and half Chinese, and the girls are exceptionally pretty.

Hkamsi La was the name of the headman around these parts. He, too, was a Shan-Tayok. He was a very powerful fellow, and it was rumoured that he had been a bandit of the borders for some years. Now he was giving the expedition all the help that he could. He realised that this policy paid him handsomely; and we were only too glad to get the services of such an influential man.

Hkamsi La’s wife had a younger sister, a slim, laughing young girl of about eighteen. One morning Hkamsi La came to see me, and Bawmg Chawng was called in to act as interpreter. The official interpreter had gone off on another job but my cook spoke the local language as well as Maru, and as I knew the latter, we

were able to get along. I noticed that Bawmg Chawng seemed rather self-conscious; and after we had dealt with the problems of mule transport, building materials, labour for the roads, etc., the real reason for the talk came out.

It seemed that Hkamsi La’s wife’s sister had taken shelter for the night with my cook and when she went back to her village, Hkamsi La drove her away. Custom demanded that since she had remained a night in a man’s house, then she could not be allowed to return to her own house until she was properly married to the man.

Here was a poser. But this was by no means the whole of the trouble. The girl had been promised in marriage to a Chinese across the border in Menting, and this lad had deposited all the marriage presents.

It took a long time before I heard the full details of this complicated business, but at last I reduced it to the following essentials: the girl could not return to her village until she was married to Bawmg Chawng; she could not marry Bawmg Chawng because she was legally promised to the man from Menting; she could not stay indefinitely in my cook’s quarter.

“The only solution that I can see,” I told Bawmg Chawng, “is that you marry the girl at once, and then divorce her. I can’t allow any funny business with Hkamsi La or his relations.”

“But how can I afford the marriage presents?” wailed my cook, “the sister of Hkamsi La’s wife will be worth at least Rs.1,000.”

"You tell Hkamsi La to summon the village Elders and bring them and a relation of the girl to see me this afternoon. But you will have to pay the price we decide from your monthly wages!"

So that afternoon I sat haggling over the price that my cook was to pay for his unfortunate love-making. There were two village Elders, the girl's brother, Hkamsi La, myself and the culprit, who was still our only means of interpretation.

Hkamsi La argued that the girl had been enticed by my cook and taken by stealth while she was in the jungle. The line I took was that she must have come of her own free will. I even suggested that she may have forced herself upon the unfortunate Bawmg Chawng. "And what man," I asked, "could possibly resist such a beautiful temptation?" One of the village Elders recognised the force of this aspect, and even permitted himself a smile. I pressed the point and we eventually compromised for a payment of seventy-five rupees. I stipulated that the marriage should take place at once.

And so a strange procession set out from my hut that evening. First walked Bawmg Chawng, dressed in his best blue tunic-coat and a clean-looking pair of wide, black shining trousers. A bunch of red flowers was stuck into his almost-white turban, which was wound round the head in Kachin fashion, leaving the hair on top of the head exposed. He was carrying my old enamel wash-basin, in which lay seventy-five silver rupees, and a viss of rice. The Shan custom is for wedding presents to be carried in a silver bowl; but my camp basin was the best substitute that I could find. The rice was to show that she would be provided with food by her new husband. The girl came next, and she was most excited. The long

blue turban was wound round and round her head in Shan style, and there were silver ornaments in her ears. Her dress was a neat tunic-blouse of light blue cloth, while her longyi was of a darker shade. I walked as rear-guard.

The ceremony took place in front of Hkamsi La's house. Here the village Elders, Hkamsi La, his wife and brother were all assembled, together with most of the other villagers. Bawmg Chawng seemed to know all about the procedure. He placed the bowl of presents in front of the Elders and made formal application to them for permission to marry. One of the Elders took the bowl and handed it to the girl's brother. When the latter had accepted it then the girl herself stepped forward. She came in front of Bawmg Chawng, and in a tiny voice acknowledged him to be her "Lord, Master and Robber of her Sleep." There was now a general bowing, kodowing and shaking of hands, and the marriage was over.

The next thing on the programme was an immediate divorce, or the man from Menting might claim the return of all his marriage presents. The family were doing rather well—two sets of presents for the one girl!!

As soon as we returned to my hut, Bawmg Chawng divorced his Shan-Tayok wife. A man had come back with us, and he wrote the divorcing letter. In the letter Bawmg Chawng stated that he was going "abroad"; going to a place where his wife could not follow him, and so he was therefore obliged to give her permission to take another husband.

The divorce became absolute at once, and Bawmg Chawng's girl friend went back to her village, to wait for the "The Man From Menting."

THE JUNK

by Herbert Chambers

THE full light of day rarely penetrated into the Street of Falling Blossoms. Although, doubtless, in the time of the Great Sage it had been a wide and pleasant tree-lined thoroughfare, centuries of thriving commerce and the ever-growing trade of a great sea port had compressed and distorted it into its present form—a mere slit of an alley between tall, overshadowing warehouses.

To Chang, however, every cobble stone and hole was painfully familiar, for he had made his way along that dismal street more times than he cared to remember; and always it had been to visit the house of Wu, the money-lender. At first, it had not been so bad, for he had been able to repay the interest on the loans he had borrowed, but that had not lasted long. Slowly at first, and then with appalling rapidity, his few earthly belongings had in turn become mortgaged, until, finally, he had ceased even to be the owner of his beloved junk.

Chang had been born and brought up on the junk, and from early infancy to young manhood his father had lovingly and painstakingly instructed him in the arts of seamanship. He had learned, among other things, to

recognise the local currents by the varying shades and colours of the water, to read the "weather book" of the skies, and how to handle the craft in open water as well as in the busy, crowded estuaries and rivers. He had also been initiated into the delicate and highly important art of bargaining for the best cargoes . . . but, above all, he had been taught the ethical value of honesty and fair dealing.

"A man of honour walks always in the sun," his father would say. "See to it, then, that you do not penetrate the shadows." And Chang had always endeavoured to follow the good advice.

When both his parents died suddenly of fever, Chang inherited the junk and carried on his father's trade. For a while he succeeded in making a good living, and later married Ah Sing, the comely daughter of a ship's chandler. She made him a helpful and loving wife, and Chang was a happy and contented man. The junk was their home, and in it they journeyed the lower stretches of the Yangtze and sometimes northward to the Yellow Sea ports.

But now, war and civil war were slowly sapping the

life blood from China, disrupting trade, fomenting corruption and making it increasingly difficult for an honest man to earn his living. For Chang, unwilling to take part in any sharp practices or shady dealings, it rang the death knell to his livelihood. In desperation he sought the "assistance" of a money-lender and was lost. The human leech had extracted his last ounce of flesh, and still wanted more.

And now as he entered the Street of Falling Blossoms, there was black murder in Chang's heart, a cold and ruthless determination to kill the man who had made the nefarious pronouncement that instead of foreclosing on his victim's junk, he would take his wife as the next payment! The mere thought of Ah Sing recoiling from the advances of the gross, repulsive Wu with his bald, egg-shaped head and fat lips was enough to set the veins in Chang's forehead throbbing violently, and his hands itch to get at the other's throat. All the hatred of years had become focussed on a single desire to kill this monster.

Chang entered the small dingy shop that served merely as a cover to Wu's other activities. As usual, it was empty. But the owner was expecting him, and Chang knew his way only too well. Passing behind the counter he drew aside a dirty bead curtain and entered a short passage; at the far end was an open door and Chang paused abruptly on the threshold, his mouth agape with astonishment.

Sprawled on the floor was the body of Wu, his head lolling grotesquely to one side, a great red gash across his throat where a knife had severed his jugular vein. Beside the body lay a money box with the contents scattered about the floor. Chang realised that for once the gods had been kind to him; that some other hand had struck

the fatal blow—probably one of the money lender's other victims.

Chang did not stay long in that sordid room. He knew that such an evil man as Wu would attract the vilest of spirits, and that even now they might be battling for the dead man's soul, befouling the very air he himself was breathing. Outside in the street, Chang turned and hastened in the direction of the waterfront. The full significance of what he had seen broke slowly on his simple mind, gradually suffusing his entire being with a sense of profound and indescribable relief and joy. Ah Sing was saved and he was free . . . free at last from the terrible burden that had all but broken his spirit and driven him to murder. In very truth the Gods of Compassion had smiled upon him. Later, he would burn a stick of incense in thankfulness, but he had much to do first . . .

Reaching the waterfront, Chang made his way quickly to the junk, and rousing his wife told her the good news. Together they cast-off and worked the boat slowly towards the harbour entrance. Outside, in the open roadstead, an off-shore breeze bellied out the sails and the junk drove forward swiftly, riding the short glinting waves with an easy grace. It was the Hour of the Hare and the sun had not yet gained supremacy over the low trailing mists, transfusing the sea and sky into one vast pearly radiance.

Chang, standing with his hand on the worn tiller, felt the cold splatter of salt spray on his face, and smiled down at his wife. His plans were made. He would set his course for a distant port, away from the taint and ravages of war, and make a fresh start. It would be a long and hazardous voyage for their small craft, but there was no fear in his heart. Chang had implicit faith in his own primitive navigation and the two great eyes painted on the junk's bows to lead them safely to their destination.

BUDDHIST CREMATION

by R. D. Barrett-Lennard

OWING to the hot climate in Burma, cremations are regarded there as clean and healthy. Unlike British cremations, those in the East are performed in the open, and are frequently attended by a large public gathering. A Buddhist cremation takes place four or five days after death, or even longer, as circumstances permit. A body has been known to have been left unburied for over two years before the cremation took place.

The cremation of a Buddhist priest, or *pongyi*, is a very colourful affair. As Buddhist monks occupy a privileged position in society during their lifetime, acting as spiritual guides to the people, they are distinguished in death. I recently witnessed the cremation of a Buddhist monk, which was attended by a large, colourful procession and by many *pongyis* in their saffron robes, carrying their umbrellas.

The coffin was carried upon a well decorated ox cart drawn by men who headed the procession. Transportation was slow as many people made merry to the tune of cymbals and other musical instruments. The ceremony was held in a field where a miniature pagoda had been erected, gaily decorated with carved and painted plywood

and bamboo. Beneath this structure, which was open on four sides, the funeral pyre was ready laid. As the coffin was lifted from the cart, it was passed shoulder high to the bearers who occasionally tossed it in the air like a bandmaster throws his mace, accompanied by laughter from the crowd.

Presently, beneath the shadow of the pagoda, the coffin was broken open, revealing a lead case which contained the body. This was laid to rest intact upon the funeral pyre, while the coffin was broken into sticks with two large axes and used to kindle the fire. The sandalwood, upon which the lead casing and the body were laid to rest, was ignited by a *pongyi* who held an umbrella over his head in one hand to protect him from the sun. Some inflammable liquid was poured over the slow burning sandalwood and a blazing inferno resulted. After the burning ceremony, the pagoda itself collapsed and fell into the midst of the flames. The mortal remains were gathered up and placed in a small bowl to be concealed in a cave, not a pit, which was afterwards properly sealed.

According to Buddhist belief, another soul had finished a phase of its long journey towards Eternal Peace.

ECONOMIC SECTION

Devaluation and the Far East

by V. Wolpert

THE devaluation of Britain's currency has been followed by the devaluation of many European and the majority of Far Eastern currencies. A new chapter of world economic history has begun, since these measures will profoundly affect the trade relations between the various countries. Sir Stafford Cripps, in announcing the devaluation measures declared:

"We and the sterling countries of the Commonwealth like Australia, India and so on all do a lot of business with the dollar area and we pool our dollar earnings. So though this problem affects the U.K. particularly—as bankers for the sterling area—it also affects the whole sterling area and in fact the whole non-dollar world. Nor can we solve it alone. The dollar countries in particular must help us and the rest of the non-dollar world to earn more dollars . . ."

thus clearly indicating that this step will have consequences far beyond the U.K. itself.

		Exchange rate towards U.S. dollar		Devaluation in per cent.	Exchange rate towards £	
		Before devaluation	After devaluation		Before devaluation	After devaluation
U.K.	£	\$4.03	\$2.80	30.5		
Australia	A£	\$3.22	\$2.24	30.5	A£125 = £100	
New Zealand	NZ£	\$4.03	\$2.80	30.5	NZ£ = £	
India	Rupee	\$0.302	\$0.21	30.5	1sh. 6d.	} unchanged
Ceylon	Rupee	\$0.302	\$0.21	30.5	1sh. 6d.	
Hong Kong	H.K. dollar	\$0.243	\$0.173	29.0	1sh. 3d.	
Malaya	Straits dollar		\$0.327	30.5	2sh. 4d.	
Burma	Rupee	\$0.333	\$0.21	37.0	1sh. 6d.	
N.E.I.	N.E.I. guilder	2.65fl.	3.80fl.	30.2	10.70fl.	10.64fl.
Thailand	Tical	\$0.1	\$0.08	20	40 ticals	35 ticals
French Indo-China	Piaster	16 piasters	20.5 piasters	22.3	64 piasters	58 piasters
Japan	Yen	360 yen	360 yen	0	1450 yen	1008 yen
Philippines	Peso	2 pesos	2 pesos	0	8.10 pesos	5.63 pesos
Pakistan	Rupee	\$0.302	\$0.302	0	1sh. 6d.	2sh. 2d.

All British Commonwealth countries in the Far East (with the exception of Pakistan) have retained the exchange rate towards the pound sterling and have devalued their currencies towards the U.S. dollar at the same rate as the £, e.g., by 30.5 per cent. The Hong Kong dollar was devalued by 29 per cent., but the exchange rate towards the £ remained unaltered).

Burma retained her exchange rate against the £, but devalued her rupee in relation to the U.S. dollar by 37 per cent. U Tin, speaking in Parliament on September 30th stressed that the old relationship with the sterling area must continue, and added, "We cannot afford to change

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The following table shows the exchange rates of the Far Eastern currencies towards the U.S. dollar and the £ sterling before and after devaluation:

the pattern of our trade." The N.E.I. guilder has been devalued like the Dutch guilder by 30.2 per cent.

The French Indo-Chinese piaster has been devalued by 22.3 per cent., retaining the exchange rate towards the French franc of 17 French francs to 1 piaster.

Japan and the Philippines, the two Far Eastern countries which practically belong to the dollar area, did not change their exchange rate in relation to the U.S. dollar and, therefore, the devaluation of other currencies automatically altered their exchange rates towards the Japanese yen and the Philippines' peso.

The decision by the Pakistan Government not to

devalue her rupee came as a great surprise. This step, which disrupted the parity between the Pakistan and Indian rupees, is bound to have far reaching effects on trade between the two states, and caused great indignation in Indian Government and trade circles. Pakistan's attitude is mainly based on a favourable trade balance with the U.S.A., and was explained by Mr. Zahid Husain, Governor of the Pakistan State Bank, in a broadcast on September 22nd, when he stated:

"Devaluation was not indicated as the remedy for any of the economic ills from which our country suffers. We have had an unfavourable balance of payment but this was due to causes of a temporary nature arising out of the partition of the country and due to our trade and payment position with India being still far from clear. Our temporary disequilibrium did not justify the drastic remedy of devaluation. Most of the countries which have devalued their currencies had to remedy a permanent disequilibrium with the hard currency areas.

"The export products of Pakistan are not readily capable of expansion and devaluation would not have achieved its main object of increasing the sales in dollar areas. In fact devaluation would lead to a net diminution of earnings. On the other hand imports would increase in prices thereby causing an additional drain on the already diminished earnings of foreign exchange. Devaluation would thus have tended to create precisely that situation for which it is considered to be the sovereign remedy.

"Pakistan is a predominantly agricultural country and is in need of industrialisation. Devaluation would have placed the hard currency area beyond its reach which is a cheap and ready source for capital goods. Prospects of industrialisation of our country would have receded further which the country could not contemplate, and which is distinctly opposed to the long term interests of the sterling area."

Mr. Zahid Husain added:

"The Government have taken a decision and are determined to enforce and abide by it. It is not aimed against any country, much less India, with which we have close economic relations. Pakistan is anxious to sell her products to India and to purchase her products, both at reasonable prices. Pakistan is a member of the sterling area and has no intention of leaving it. On the contrary, she wishes to do whatever she can to strengthen the position of sterling area and believes that in deciding not to devalue her currency she has acted in her best interests and those of the sterling area."

Mr. Ghulam Mohammed, Finance Minister of Pakistan, speaking in London on October 3rd, emphasised that the decision not to devalue the Pakistan rupee was "in the best interests of Pakistan and the sterling bloc." He explained that the devaluation would lead to higher rice-prices and to an increase of the price of jute, Pakistan's great dollar earner.

The following significant observation on the relation between the Indian and the Pakistan rupee was made in the "Economic Survey of Asia and the Far East, 1948":

"An obligation on the part of India and Pakistan to maintain parity between the Indian and Pakistan rupees and to allow free movement of funds between the two countries, while very desirable in the interests of trade, implies that the respective purchasing power of the two rupees cannot be far different from each other, and that the economy of neither country can be insulated against the operation of inflationary or deflationary forces in the other . . ."

(U.N. Economic Commission for Asia and the Far East, New York, 1949.)

Pakistan's decision not to devalue her currency affects India's economy very seriously. Raw jute and raw

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cotton are the main import commodities from Pakistan, and non-devaluation means that India will have to pay more in her own currency for these essential imports. The Government of India answered Pakistan's decision by suspending quotations of Pakistan rupees by the Reserve Bank of India, and by suspending Open General Licence Number 10, applicable to imports from Pakistan.

Dr. John Matthai, India's Finance Minister, speaking in Parliament on October 5th, accused the Pakistan Government of "initiating a disturbance." He declared:

The Minister called the non-devaluation of the Pakistan rupee "an appreciation of Pakistan currency," and said:

"All agreements that we have made with Pakistan regarding payments for commodities are based on the parity of the Indian rupee with the Pakistan rupee. They are based also on this consideration that all settlements should be made in sterling. Therefore the two currencies that matter with regard to these arrangements are the rupee and the sterling. Anybody who varies this rate in relation to the rupee and sterling thus initiates a disturbance."

"I have no hesitation in saying that the decision which in this matter has been taken by the Pakistan Government is totally lacking in economic justification."

"On the ratio now proposed by the Pakistan Government, the Indian manufacturers would be compelled in their own interests, as a matter of sheer self-preservation to refuse to buy raw jute and raw cotton from Pakistan to the extent they had done in the past," the Finance Minister observed. "This was not a matter of retaliation at all, but simply a play of economic forces. The production of raw jute is rapidly growing in this country and we are making every effort to grow improved varieties of cotton. In the meantime, it is open to us to turn to other soft currency areas for supplementing our own resources in raw cotton. Therefore, it seems to me that this favourable balance of Pakistan, from the point of view of trade, is a temporary passing phase."

It is to be hoped, in the interests of peaceful development in both countries, that a solution to this new problem will be found, and that the two neighbour states will find a way for mutual beneficial economic relations.

Another consequence of Pakistan's non-devaluation was the decision taken by the Government of Burma to suspend rice deliveries to Pakistan until some agreement has been reached. The same suspension applies also to rice deliveries to Japan.

Whether Japan will be able to retain her present exchange rate in relation to the U.S. dollar (fixed this April) remains to be seen. Japan is endeavouring to increase her trade with other Asiatic countries.* Hisato Ichimada, Governor of the Bank of Japan, expressed the view that the devaluation of the pound will seriously increase the difficulties of Japan's trade with the sterling area. He added hopefully, "but it is unlikely to bring cuts in exports for a while . . ." Japan's trade circles want a re-examination of the exchange rate, stressing the fact that the black market price of the dollar is far above the official rate. Bitter competition with British goods is expected,

and a special council is to be formed to meet "the challenge of British devaluation."

The question of British competition in the Far East against other industrialised countries will depend to a great extent on whether British industry, which aims at increasing exports to the dollar area, will still have enough goods available to satisfy the requirements of the Far Eastern countries.

Mr. R. G. Menzies, Leader of the Opposition in Australia, in criticising devaluation expressed concern that as the U.K. will have to sell 44 per cent. more goods to America to raise the same amount of dollars—what he called a "tremendous undertaking"—Australia will probably get less British goods, and therefore Britain will not be able to buy enough goods from Australia. Mr. Menzies prophesied that Germany and Japan will now try to capture the Australian market. The figure of 44 per cent. mentioned by Mr. Menzies is questionable, as the imports of raw materials from the dollar area will lead in the long run to some rise in price of British export goods. But it is beyond any doubt that even then the increase of the volume of British exports to the U.S.A. will have to be on a very large scale to earn the necessary amount of dollars.

The devaluation of the Far Eastern currencies aims at the extension of exports to the U.S.A. and to other dollar area countries.** Mr. J. Chifley, Australia's Prime Minister, described the devaluation as a "big chance to earn dollars" since Australia hopes to increase her wool sales to the U.S.A. On the other hand, a serious problem is the rising cost of essential machinery and equipment mostly purchased from the U.S.A. for the development of Australia's economy, but there is some hope that the new exchange rate may encourage the inflow of American capital for development projects. The problem of the rising cost of capital goods does not apply to Australia alone, but to all Far Eastern countries who are engaged on an industrialisation programme. Whether, despite rising costs, these countries will be able to proceed with their industrialisation plans will depend on American preparedness to import additional quantities of goods from the Far East, such as rubber, tin, tea, wool and jute.

Since devaluation the neutral rubber spot price in New York has dropped by 2.25 cents from 18.5 to 16.25 U.S. cents per lb., while general purpose synthetic rubber is still being quoted at 18.5 cents per lb. However, the lower price together with the superiority of natural rubber over synthetic can hardly achieve a considerable increase of rubber sales to the U.S.A. as long as the mandatory use of synthetic rubber is enforced on U.S. tyre manufacturers, and compels a minimum consumption of over 220,000 tons of general purpose synthetic rubber annually. The following table shows the decline of American imports of some commodities from the Far Eastern countries in the sterling bloc:

	TIN	RUBBER (million lbs.)		TEA	WOOL		
	Brit. Malaya	Brit. Malaya	Ceylon	Ceylon and India	India and Pakistan	Australia	New Zeal.
1948 quarterly average	19.2	255.6	30.2	18.3	6.6	21.1	8.1
First half of 1949 quarterly average	17.8	191.2	26.6	17.1	4.3	11.0	3.6

* See "Japan's Foreign Trade," *Eastern World*, September, 1949.

** See "U.S. Trade with the Far East," *Eastern World*, June, 1949.

During the recent Washington talks the U.S. Government promised to review their stockpiling programme. It is estimated that the present U.S. stockpile of tin amounts to about 60,000 tons while the ultimate target for U.S. stockpile of this commodity has been estimated at about 250,000 tons. Canada, too, undertook to buy more rubber and tin for reserve purposes. Much will depend on the implementation of these talks by the U.S. Government.

Devaluation in itself is not a remedy for the dollar-sterling trade disequilibrium. The Americans have to face the hard facts that if, following the expansion of their industry during recent years, they want to export their products on a large scale, they must be willing to buy goods

from other countries on a large scale too. A temporary solution may be achieved in balancing the U.S. trade surplus by American capital investments abroad. But this must be accompanied by American willingness to accept as interest an increased amount of commodities and goods produced in the countries where their capital is being invested.

As the other alternative would be "further cuts of imports of American goods by non-dollar countries," the U.S. economy as a whole can be only interested in a solution of a greater two-ways flow of goods. The Far Eastern countries have the same interest, as they need American goods and they need the American market.

OIL IN THE FAR EAST (II)

by Howard Fox

THE Netherlands New Guinea joined the petroleum producing areas of the Far East at the end of 1948.

A 30 mile pipe-line has been constructed to the newly developed port of Sorong from the workings at Klamono where production at the western tip of the Vogelkop is at the rate of about 4,000 barrels a day. It is anticipated that during the coming year the output will reach 450,000 tons.

Although all operations in this country, as well as in other parts of Indonesia, are greatly hampered by lack of transport, dense jungle, and very heavy rainfall, another major producing field is expected to be opened up before very long in the Steenkool area.

Before the war the Nederlandsche Nieuw Guinea Petroleum Maatschappij started exploratory work over a wide concessionary area of 23 million acres (now reduced to 20 million). Forty per cent. of this company is owned by Royal Dutch Shell interests (through the Bataafsche Petroleum Maatschappij), 40 per cent. by Standard Oil Company (New Jersey) and Socony-Vacuum Oil Company (through Standard Vacuum Oil Company), and 20 per cent. by the Texas Company and the Standard Oil Company of California (through the Nederlandsche Pacific Petroleum Maatschappij).

Three new fields had been discovered prior to the war, but most attention was directed to Klamono because of its greater accessibility. The two other fields, both in Eastern New Guinea, known as the Wasian and the Mogoi, are about 125 miles east of Klamono. In this region Dutch and other companies have expended immense sums of money on geological and geophysical survey work, camp and road construction, as well as on drilling operations.

There are many surface indications of oil in Papua. Drilling by the Australasian Petroleum Company Proprietary Ltd., was resumed at a test well at Kariava in 1947 and is to-day going ahead with speed at Hokoro, Upoia, and Oro. The Kariava well was finally abandoned at a depth of 12,621 ft. in March last year. About 2,300 tons of drilling equipment reached Port Moresby at the end of last July. One of the main obstacles to progress

is the lack of suitable accommodation. Engineers on the oil field are living in temporary homes made from native timber and left-over war materials.

Oil producing areas in Australia are confined to the small Lakes Entrance field, 200 miles east of Melbourne where drilling first began in 1924. In 1941 there were 24 wells established and oil is at present being won at the rate of 25-30 barrels a day.

Although geological survey work and experimental drilling had been conducted by British and American companies in other parts of the country, it was not until 1946 that the Commonwealth Government announced that a wide area was to be intensively examined, beginning with the Kimberley Basin in Western Australia. In Queensland, the Shell (Queensland) Development Pty., Ltd. (one of the Royal Dutch Shell group), has undertaken a four year plan involving the expenditure of £1 million on drilling and exploration. Shallow drilling was carried out in the Rolleston district of the State last year and a deep test well will shortly be started.

In Southern Australia, Queensland, and New South Wales, a joint company amalgamating the Anglo-Iranian Oil Company, American (Standard Vacuum) Company, and local interests, was formed in 1947 and is carrying out geological and geophysical surveys in these three States.

In May of this year, a leading American oil geologist, Mr. Eric K. Craig, said in Sydney that there were good prospects of oil being found in the Exmouth Gulf region of Western Australia. Deep drilling is to be carried on by Ampol Petroleum Ltd., who hold the concession.

Apart from expanding activity to get oil direct from wells, the Commonwealth Government, induced by the crisis in dollar exchange, is examining plans for producing 46 million gallons of fuel a year from coal and oil shale in New South Wales. These plans have been worked out by the Standard Oil Company of Australia, for whom a spokesman has asserted that, if operated, the whole scheme would require an initial outlay of \$7 million for plant and equipment from the United States. Against the liability of this heavy invasion into the sterling dollar pool must

be set the fact that the oil would provide a valuable source of fuel and ease the acute petrol shortage in Australia where it is calculated that consumption will reach 440 million gallons next year.

Several big oil companies with overseas connections have established (or intend to establish in the near future) plants for the production of lubricants and bitumen. One of these, costing £1 million has been set up by the American (Standard Vacuum) company at Altona, on Port Phillip Bay near Melbourne. This went on stream in July last.

The presence of oil is known in many areas of New Zealand, notably in the Taranaki district in North Island, where drilling began as far back as 1865 and has continued at intervals. By 1944 private companies are estimated to have spent about £2 million exploring and working the oil potential of the country. So far the outcome has been disappointing.

Although special production efforts were made during the war to try to counter loss of supplies from the Netherlands East Indies, the Taranaki fields near New Plymouth remained the only sources of native oil. A recent estimate places the cumulative yield of this area since 1938 at 80,000 barrels. Output in 1948 was negligible.

Crude oil production in the Indian Union during 1948, at a total of 260,000 tons, was enough for only ten per cent. of the nation's requirements. When the Indian sub-continent was partitioned in August, 1947, the oil-bearing region of the north-east, Digboi, in Assam, became part of the Union, while those areas in the north-west, at Attock and Rawalpindi, in the Punjab, became Pakistan territory.

Before the war about 50 per cent. of the sub-continent's petroleum products came from Burma, with other substantial amounts from Iran and the Netherlands East Indies. As a result of the chaotic conditions in Burma it has of late been necessary to draw to a greater extent on the resources of the Middle East and the East Indies.

Drilling began in the Assam field in 1867 and was abandoned after seven wells had been sunk; a little oil and some gas had been found. Drilling was resumed in 1885 at Makum, near Margherita, and despite some hopeful signs these operations, together with others of more recent years, failed to tap oil in commercial quantities.

At Digboi, a well was sunk in 1890 and gave sufficient oil to encourage further work in that region. The Assam Oil Company was set up in 1899 to operate both the Digboi and Makum fields, although with the failure at Makum, activities were concentrated on Digboi. Production was slowly raised from 20,000 barrels a year to 150,000. Then, in 1921, the Burmah Oil Company obtained a controlling interest in the company and production was stepped up to more than 1,800,000 barrels in 1934. Except during the war period production has remained fairly steady at that figure. In 1948 it was 1,900,000 barrels.

During the war the existence of an oil field along the line of communication to Burma became of exceptional importance and in 1944, after intensive efforts, output was driven up to 2,600,000 barrels. The oil, which contains a large quantity of wax, is refined at Digboi.

The Burmah Oil Company proved the existence of a small producing area at Badapur, in the south-west section



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of Assam. But most of the sands yielded a poor quality crude material with a lot of water. Production reached a maximum of 270,000 barrels in 1920 and thereafter decreased until it was exhausted in 1933 and the field was abandoned.

In view of the general lack of oil resources in the Indian Union, it is worth noting that among other recent proposals of the Council of Scientific and Industrial Research, is one for the setting up of a board of engineering research into the manufacture of synthetic petrol, and a recommendation that pilot plant investigation be carried out on the synthesis of petrol from coal.

Crude oil production in Pakistan in 1948 totalled 80,000 tons and, as in the case of India, provided only ten per cent. of the country's needs. Investigations for oil sources in the Punjab were among the earliest made in any part of the Empire, and between 1860-70 numerous seepages were examined by the Geological Survey of India. In 1866 experimental wells were sunk by the Punjab Government though they met with little success. The first production of oil in the Punjab in any large volume was achieved by the Attock Oil Company. A refinery was erected at Rawalpindi and the field began regular production in 1922. The peak yield of slightly more than 50,000 barrels was in 1929, but after that output declined rapidly and, after producing a total of about four million barrels, the field is nearly exhausted.

A development which may prove to be of considerable significance took place in July when the Burmah Oil Company struck oil at its Chakwal well, near Rawalpindi. This oil strike, which did not occur in a new field, was over-played in the general Press, and production, which is at the rate of only 112 barrels a day, is regarded by the Company as being merely in the exploration stage.

At about the same time the Company announced that another (the second) discovery of gas had been made at Lakhra, in the middle of the Sind Desert. The discovery of gas (which sometimes indicates the presence of oil) may presage a more fruitful addition to Pakistan's oil resources because the geography of the region seems to indicate that the oil deposit, if any there be, might stretch for miles.

Wells sunk at Dhulian, to the south-west of Khaur, yielded almost one million barrels in 1941, but by 1948 production fell to 30,000 barrels. Pakistan's only other producing fields are at Joya Mair (discovered in 1944) and at Balkassar (discovered in 1946). Although both these areas are in the process of development, the quality of the product is not so good as that found at Khaur and Dhulian.

A royalty of 12½ per cent. on home produced crude oil (or 12½ per cent. on the value of petrol made from crude) has lately been levied by the Pakistan Government. In addition, new rules have been drawn up for the granting of oil prospecting and production licences. Under these rules it is stipulated that the Government would have the right to require foreign firms to allow the investment of 30 per cent. of local capital in their projects.

Although Burma has become an independent country outside the Commonwealth system, the oil industry was developed under British aegis and practically all the skill and capital came from Britain.

Before the last war Burma was second only to Trinidad as an oil-producing source within the British Commonwealth. At the beginning of the war the country was yielding almost 1,100,000 tons a year, mainly from the big fields in the Irrawaddy valley, 300 miles to the north of Rangoon.

Power plant and installations were completely wrecked before the Japanese invaders arrived. Production under the Japanese never reached a substantial level and the state of the country since 1945 has impeded a return to normality.

Proposals for a scheme under which the Government of Burma would provide the remaining capital needed to complete the reconstruction of the oil fields and thus, at the same time, acquire an interest for the State in the industry, were outlined by Sir Kenneth B. Harper, chairman of the Burmah Oil Company during the course of his statement covering the events of 1948.

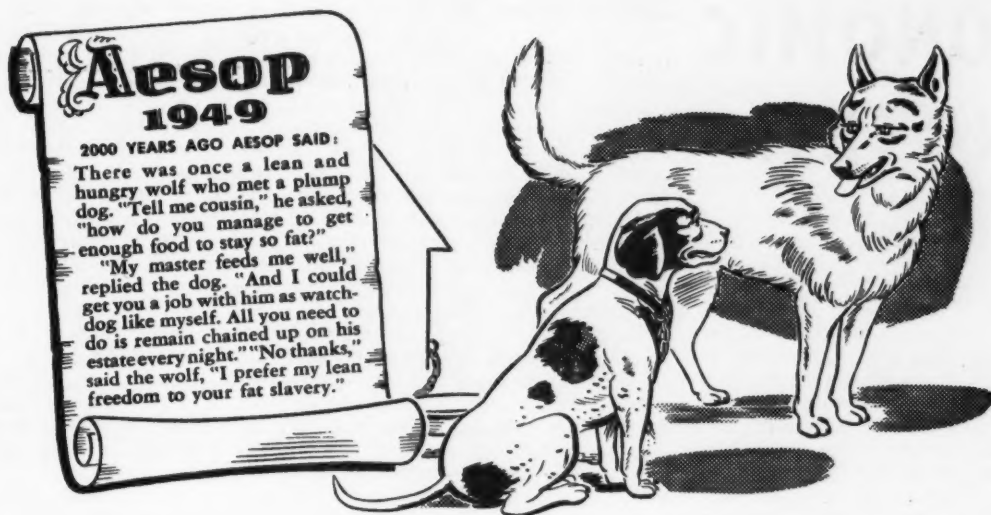
He pointed out that the reconstruction of the fields had reached a stage at which it would have been possible to manufacture some products for the local market when the deterioration of internal security in the country brought work to a standstill. If the Burmese Government agreed to this investment scheme the unemployment of a large number of workers would be avoided and the industry would be restored. At the same time, Sir Kenneth added, such action would protect the companies (the Burmah Oil Company, the Indo-Burma Petroleum Company, and the British Burmah Petroleum Company) from putting up further capital during the next few years. This lapse of time would make it possible to discern whether or not the conditions of the country would be favourable to the investment of further foreign capital necessary for the development of the industry.

British Borneo, which includes the territories of Brunei and Sarawak, forms the northern part of the island of Borneo and before the war, the island's main oil production came from the fields lying along the east coast which were all in Dutch territory. Some oil, however, also came from the north-west coast, from the Miri field in Sarawak discovered in 1911, and from the Seria field in the State of Brunei discovered in 1929.

Since the latter part of last year the fields of North Borneo have been the most productive oil yielding section of the Commonwealth (replacing Trinidad) and as geological surveys are going forward not only in Brunei and Sarawak, but also in British North Borneo, it is reasonable to suppose that oil developments have not yet reached anything approaching maximum limits in this part of the world.

Even before the war output from the old Miri field was declining, though the expanding production from the Seria field more than compensated for this. Development of the latter had been delayed at first by the economic depression of the 1930's; later it was interrupted by the war. After the Japanese retreat in 1945, production had to be built up again almost from nothing. Output derives from comparatively few wells each having a high yield, so that it is possible to raise the flow of oil very rapidly with the minimum of drilling.

To be continued



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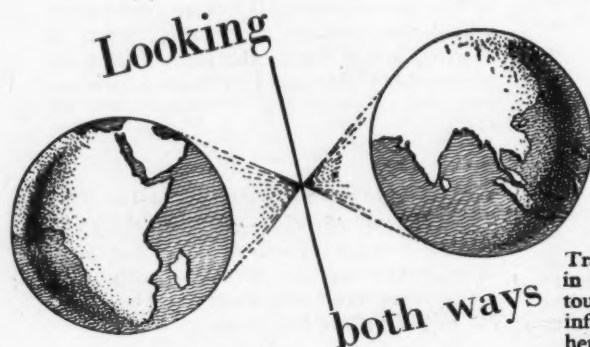
ANGLO-PAKISTAN FINANCE AGREEMENT

Definite concessions have been granted to Pakistan by the terms of the recent Anglo-Pakistan financial agreement. In Pakistan it is considered that, at last, something akin to equality of treatment with India has been gained. The agreement provides for a release of not more than £12 million sterling from the so-called No. 2 Account (i.e., sterling which may be so used) for the year ending June 30th, 1950. To this sum may be added further amounts not running, in total, to more than £5 million as and when required to cover imports for the vast work of resettling and rehabilitating the refugees. In

addition, Pakistan has warned that she may require further sterling releases during the current year in order to meet abnormal expenditure upon food grains. Although no outright promise has been made, the British Government have agreed to consider such a request if it were made. Thus, Pakistan will be able to draw on her sterling balances at least up to £17 million during the current year, as against an allowance of £10 million for the past comparable period. Moreover, the agreement also provides for "further consultation before June 30th, 1950, about the provision to be made for subsequent years, but allows for a sum of at least £5 million releases from No. 2 Account to be made available during the year ending June 30th, 1951."

As in the case of the last Indian financial pact, Pakistan again becomes a full member of the sterling area and is therefore no longer restricted to a maximum level of drawing on the central gold and dollar pool. On the other hand, the Pakistan Government, like the Indian, has promised to implement the 25

per cent. cut in dollar spending agreed to by all the Commonwealth countries at the London meeting of Finance Ministers. If the temptation exists to condemn as over-generous the British action in these negotiations it should be remembered that, unlike India, Pakistan is fairly well placed in her dollar trade and her representatives may logically have argued that, in return for her promise to cut dollar buying, she should be given the right to expand sterling purchases by value to an extent that would enable her to maintain the same volume of imports while taking into account the upward price differential between sterling and dollar goods. Viewed from this angle, the increase in sterling releases allowed to Pakistan is nothing more than an unavoidable admission that, compared to the dollar area, the sterling area is a high cost place in which to do business. The desire of the British Government to increase her range of exportation in the sterling area in the light of a fall in the hard currency places, and thus maintain employment, also has to be taken in account.



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Stephen Hales,

vicar of Teddington in Middlesex, made the important discovery that plants absorb part of their food from the air. Hales invented artificial ventilators and numerous other mechanical contrivances as well as studying animal and plant physiology. From this, he turned his attention to chemistry, and in his principal book, "Vegetable Staticks", published in 1727, he stressed the im-

portance of accurate weighing and measuring in chemical operations. Unfortunately, his quickness to see the need for accurate measurement restricted his vision in other directions. Having observed that plants breathe in large quantities of air, he concluded that this air could be recovered, and proceeded to distil, in a gun barrel, a great number of miscellaneous substances including tallow, hog's blood, peas, oyster shells, tobacco, a fallow deer's horn, camphor, beeswax and honey.

He collected the gases he obtained and made accurate calculations to show the proportion they bore by weight to the original substances. There is no doubt that Hales unwittingly prepared crude samples of many important chemicals, but he was so engrossed in weighing and measuring, at the expense of accurately observing the substances under experiment, that he failed entirely to appreciate the significance of much of his own work. He dismissed the various gases he had prepared as "air". He died in 1761, and was honoured by being buried in Westminster Abbey.



